The Outlook

Vol. 63 October 28, 1899 No. 9

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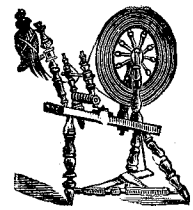

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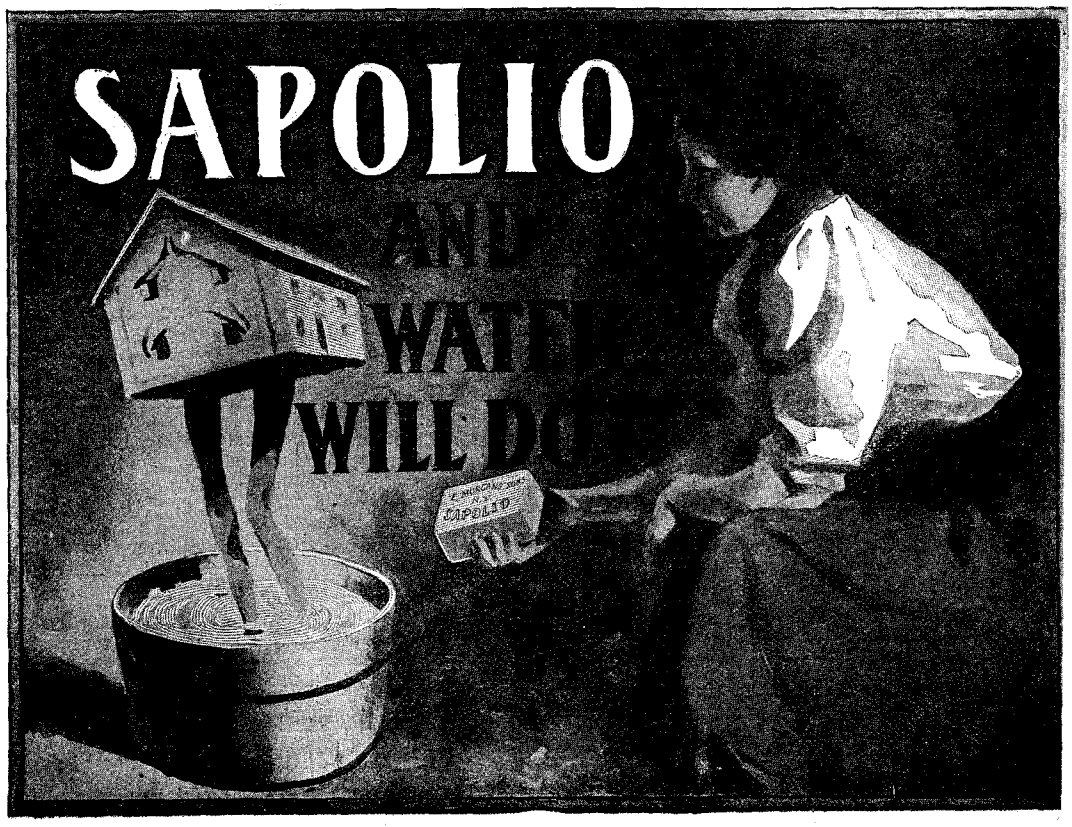

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The Boer Advance Southward: The British Victories

The Boers have advanced southward in Natal as far as Glencoe and Elandslaagte, but this advance has been checked by two decisive British victories, which may be regarded as offsetting those of the Boers at Laingsnek and Majuba Hill, nineteen years ago. On Friday of last week three columns of Boers, aggregating nine thousand men, made an attempt from different sides to attack the British force of about four thousand at Glencoe. The first column came from the north, the second from the west, and the third from the south. As the duty of the latter was to destroy the railroad and telegraph between Glencoe and Ladysmith, and as there was a misunderstanding as to the time for attack between the first and second, a battle was precipitated at dawn between the British forces and the second column, before the first and third were within striking distance. Despite the belated arrival of Boer forces and a characteristically stubborn Boer resistance, the British were able, by superior artillery fire, after a battle which lasted all day, to gain the victory. The spirited charge of the Irish Dublin Fusiliers up Talana Hill recalls the similar exploit of the Gordon Highlanders in India and of our own Rough Riders at San Juan. In last week's event, however, the enemy's rifle fire was more to be feared. That it was unerring is seen from the number—something less than three hundred—of British killed and wounded, one-fourth of the killed being officers. Among the severely wounded was General Sir William Penn Symons, Commander of the Fourth Division under General White, the Commander of all the Natal forces. General Symons's reputation was established during the recent war on the frontier of India; he was called the best of the younger generals there. The Boer loss in killed and wounded is as yet unknown. The most noticeable feature of the engagement was the large proportion of casualties among the officers. This is explained not only by the accurate marksmanship on both sides, but also by bravery and keenness to win distinction on the officers' part. They refused to take advantage of natural cover, and apparently shared every peril with their men. On the following day the southern column attacked the British forces at Elandslaagte, half-way between Glencoe and Ladysmith. As in the preceding battle, the fighting lasted all day, but the British victory was equally complete. Their loss, however, was again a heavy one, being about two hundred and fifty in killed and wounded. While the Boers' loss is as yet unknown, several of their officers were killed, including General Jan Kock, of the Transvaal Executive Committee, General Viljoen, and Piet Joubert, the latter a nephew of the Boer Commander-in-Chief. General Pretorius and Colonel Schiel were taken prisoners. As on the preceding day, the Boer camp, with its guns, was captured. The result of these signal victories must be to strengthen the British position in South Africa everywhere. On the same day the Boers again attacked Glencoe. Anticipating this, the British had thrown up strong intrenchments and were well situated for defense. It is believed that they have scored another success there. The Boer attack on Dundee, however, has been followed by the retirement of the British under General Yule to Glencoe.

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The Boer Advance Westward

When it became known that the Boers had crossed the border, martial law was proclaimed throughout Bechuanaland. Registration of all firearms is required, and persons are forbidden to

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leave their homes between nine in the morning and six at night without special permit. Except for a few hours daily, all canteens are closed. When an alarm sounds at any time, all persons, save soldiers, must go to their houses and remain until permitted to leave. Interference with the British troops or giving aid in any way to the enemies of the Queen will be summarily punished on the spot, and the penalty for all acts contrary to the usages of civilized warfare will be death. One prominent success and one reverse have attended the Boer advance westward. At the beginning of last week, after much panic, Vryburg surrendered. Major Scott, the British officer in charge, shot himself on seeing the uselessness of further resistance. A day or two later Colonel Baden-Powell inflicted a severe blow upon the Boers near Mafeking, a hundred miles to the north. On account of the risk of explosion should the town be shelled, two trucks laden with dynamite, which it had been judged unsafe to keep in Mafeking, were sent out on the railway in the hope that the Boers would explode them, and so it happened. British advices put the Boer loss at one hundred. The Boer investment of Mafeking and Kimberley continues, and there is fear among some of the British that these places may capitulate before the arrival of aid. Advices from Cape Town say that the Orange Boers are prevented from invading Cape Colony on account of the probability of a rising in Basutoland. On the other hand, there is considerable excitement at Maseru and other Basuto stations, arising from native apprehensions of Boer attacks. The whole area involved in the present war is inhabited by three million three hundred thousand natives.

❀

British War Preparations

Never has there been a more signal example of success in scientific militarism than in the precision with which Great Britain has, without conscription, mobilized her forces, including reserves and militia, and in the celerity with which she is sending regulars and reserves half-way around the globe, after equipping them for four months in a land destitute of surplus supplies. The speed with which the army corps has been got together excited the admiration of the German Headquarters Staff, which, probably on the motion of the ever-alert Emperor, immediately sent a congratulatory despatch to the London War Office. The British press regards this despatch as a well-deserved compliment, pointing out that not only have more than nine-tenths of the reservists responded, but that a large majority of those who have reported are medically fit for service. In a number of instances the outgoing regiments contain a preponderance of reserves, most of them in the prime of manhood, who have seen active service in Egypt and in India; indeed, it is the aim of the War Office to send no man to South Africa unless he has had at least a year's service. During the North African campaign the War Office had already attempted to convince London editors that they must modify their method of reporting. For the South African campaign it has now been forced, first, to establish a censorship on all telegrams. There are two cable routes to South Africa: one via Lisbon, Gibraltar, Malta, and Aden, to Durban; the other by the west coast to Cape Town. Secondly, the War Office has established a news agency of its own. The frequency of its bulletins has been much appreciated; they appeal, of course, much more to public confidence than would newspaper reports. Thirdly, so it is said, Sir Redvers Buller has decided, as did Lord Kitchener in his campaign against the Khalifa, that there shall be no war correspondents in the immediate field. Some subjects, it is held, ought to be reported by the press, but not in detail.

❀

Parliament

Last week's debate in Parliament showed that if President Kruger had not sent out his rash ultimatum he might have placed the British extremists in a serious dilemma. Not only would war grants have been opposed by the Irish members and by many English and Scotch Liberals; the notable speech of Sir Edward Clarke shows that there is also a peace party on the Ministerial benches. President Kruger's action, however, settled everything before Parliament could discuss the situation. While there was nothing left but to vote the grants, and these were voted by impressive majorities, Mr. Chamberlain's critics

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could not resist the opportunity to let the world know that they voted under protest. Because of his loyalty to the Conservative party in other matters, Sir Edward Clarke's remarks command particular attention. He said that the more he read the correspondence between Mr. Chamberlain and President Kruger, the more convinced he had become of blunders in the negotiations. He asserted that this lamentable war was unnecessary, because there was no reason why the conditions which President Kruger attached to the franchise proposal should not have been accepted. He added that the absence of a Parliamentary session in September was the reason why the seven-year franchise was not accepted and war avoided. The anti-Chamberlain criticisms of Mr. Stanhope, Sir Henry Campbell-Bannerman, Sir William Harcourt, Mr. Morley, and Mr. Courtney were in line with their recent speeches. They may be summed up in Mr. Morley's charge that England is at war, not for the franchise, but for the suzerainty. "Under the name of paramountcy we are going to impose upon the Transvaal obligations which the Government would not dare impose upon any self-governing colony." Mr. Chamberlain in reply laid little stress on the moral issues involved, but declared that "the peace of South Africa depends upon Great Britain accepting responsibility in the Transvaal. The Boer oligarchy has placed British subjects in a position of inferiority. What would have been the British position if they had submitted to that inferiority?" In the House of Lords the Earl of Kimberley directly charged that, in some of its aspects, this was a civil war. The Marquis of Salisbury, the Prime Minister, said that the ultimatum obviated the necessity of explaining why we were at war. He had once shared the popular opinion as to President Kruger's amiability, but he had since discovered that the Transvaal Executive would be unscrupulous in his acts and his language so long as he could realize the dream of his life in getting rid of British suzerainty. The Government's object was to make British interests paramount in South Africa, and to improve the condition of all races there. Lord Salisbury added:

> There have been very grave questions between us, but up to the time of the ultimatum the modes we had suggested of settling them were successful, and the spirit in which we were met was encouraging. We lately had hoped that the future had in reserve for us a better fate.

❀

Continental Opinion Opinion on the European Continent seems to be almost as unanimously anti-English as it was anti-American at the outbreak of the Spanish war. Expressions of this opinion are specially prominent in Germany, despite the recent colonial agreement with England. With the exception of strictly official papers, the German press, whether Conservative or Radical, seems of one mind. For instance, the Conservative "Kreuzzeitung" says:

> The Peace Conference at The Hague accomplished at least something; for, still more than the verdict given by that international tribunal, the unanimous opinion of the whole world is against England's proceedings, which are due to mammon-worship alone. Everywhere the verdict is that greed and hunger for land and gold do not yet confer the right to go to war.

The Liberal "Frankfurter Zeitung" says:

> The specious phrase, "England is compelled to begin war because the Boers will not grant the same rights to the Outlanders as the burghers possess," is repeated over and over again. It has been used by the English poet laureate, by Ministers in Parliament, and by the press, but that does not make the phrase true.

These words may not have much weight with the English; the actions of Germany's neighbors, France and Russia, have already had more. The significant sending of the French Mediterranean fleet (comprising six battle-ships and several cruisers) to the Levant, where it has not been for two years, was immediately followed by an Admiralty warning to the authorities at all English naval ports to be ready to send a strong squadron to sea. There are also certain suggestive moves by Russia in the direction of western Afghanistan, where full control could be secured over Persia. With the greater part of the British standing army busy in South Africa, Russia's opportunity for aggressive action in eastern and also in western Asia is obvious. In this country opinion still continues divided on the justice of the war, the growing sympathy with the Boers having been largely checked by the issuance of President Kruger's ill-judged ultimatum.

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The Campaign in Luzon

The past week has shown indications of a more vigorous campaign in the Philippines. General Lawton has moved forward toward the north, with the probable object of advancing upon the present capital of the insurgents, Tarlac. Our troops have again occupied San Isidro, which was the high-water mark of a former advance movement, and engagements during the week have taken place at several points, although none of them have been of great importance. Tarlac is said to be occupied by about twelve thousand insurgents, while less than half that number are placed between the American advance posts and the insurgent capital. General MacArthur is in charge of the general movement, and will co-operate with General Lawton's column. If the insurgents follow the tactics heretofore used by them, there will be comparatively little difficulty in driving them back from Tarlac. The opinion of military critics is more and more crystallized about the idea that the real objective of our forces should not be any particular town—whether it is called a capital or not—but the insurgent army itself. Until that army can be so cornered that it will be forced to fight a battle to the end or surrender with its leaders, there cannot be a substantial and conclusive advantage gained, for the extent of the country is so great, and the insurgents can move so lightly, unencumbered as they are by heavy trains of artillery and supplies, that the retreat and pursuit might be continued almost indefinitely. One of the saddest incidents of the week's fighting in Luzon was the death of a son of General O. O. Howard, Lieutenant-Colonel Guy Howard, who served with conspicuous gallantry in two Indian campaigns and had done excellent service in army organization. He was shot on Saturday of last week on the firing line, not far from San Isidro.

❀

The Anti-Imperialist Conference

The conference and discussion held in Chicago last week served the purpose of bringing clearly and definitely before the public mind the position of the men of both parties who oppose the conduct of the Administration in the Philippines. Mr. J. Sterling Morton, formerly Secretary of Agriculture, presided. Among those of National reputation who contributed to the discussion either in speeches, letters, or written suggestions were: ex-Senator Boutwell, ex-Senator Edmunds, Carl Schurz, ex-Governor Boies, of Iowa, Senator Mason, Professor Laughlin and Professor Shorey, of the University of Chicago, Bourke Cockran, of New York, and Edwin Burritt Smith, of Chicago. The addresses in the main followed the lines of argument already presented in The Outlook in the letters from President Jordan, Professor Joseph P. Warren, Mr. Edwin D. Mead, and others. The resolutions adopted are too long to be here reprinted in full. We give below, however, some of the more important paragraphs of this declaration of beliefs and principles:

We hold that the policy known as imperialism is hostile to liberty and tends towards militarism, an evil from which it has been our glory to be free. We regret that it has become necessary in the land of Washington and Lincoln to reaffirm that all men, of whatever race or color, are entitled to life, liberty, and the pursuit of happiness. We maintain that governments derive their just powers from the consent of the governed. We insist that the subjugation of any people is "criminal aggression" and open disloyalty to the distinctive principles of our Government.

We demand the immediate cessation of the war against liberty begun by Spain and continued by us. We urge that Congress be promptly convened to announce to the Filipinos our purpose to concede to them the independence for which they have so long fought, and which of right is theirs.

The United States has always protested against the doctrine of international law which permits the subjugation of the weak by the strong. A self-governing State cannot accept sovereignty over an unwilling people. The United States cannot act upon the ancient heresy that might makes right.

We purpose to contribute to the defeat of any person or party that stands for the forcible subjugation of any people. We shall oppose for re-election all who in the White House or Congress betray American liberty in pursuit of un-American ends, and hope that both our great political parties will support and defend the Declaration of Independence in the closing campaign of the century.

We hold with Abraham Lincoln that "No man is good enough to govern another man without that other's consent. When the white man governs himself, that is self-government; but when he governs himself and also governs another man, that is more than self-government, that is despotism."

With regard to the question of party organization by the anti-imperialists, the

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general opinion seemed to concur with that of ex-Secretary Boutwell, who wrote as follows:

Let us reserve and preserve our right of action and our freedom of action in the Presidential election of 1900, until that contest has been organized, coupled with the understanding that it is our purpose to contribute to the defeat of any party that demands the subjugation of the Philippine Islands. Our Republic thus far, and certainly since the Thirteenth Amendment was adopted, has rested upon two great propositions—the equality of men in the States, and the equality of States in the Union. The President's policy is an abandonment of both of these propositions and the substitution therefor of a colonial empire on the model of the British Empire. We demand peace in the Philippine Islands, and the opportunity for the exercise of the right of self-government in Cuba, in Porto Rico, and in the Philippine Islands, as the only means by which our country can be saved from a disgraceful abandonment of the principles on which the Republic has rested for a long century, and a degrading acceptance of wars and policies which we have denounced through the same period.

❀

The Dewey Arch The growing conviction that the Dewey Memorial Arch, which still stands at the junction of Broadway and Fifth Avenue, should be reproduced in some enduring material, not only to commemorate the patriotism, courage, and sacrifice shown in the late war, but because it is a work of art, promises to take practical and effective form. Public-spirited citizens are sending in their names in considerable numbers and expressing their approval of the movement. The arch represents much more than it presents to the eye. It stands for the spirit of co-operation and devotion to the highest ends of their profession among the artists whose united work it is. This group of gentlemen, at the head of their profession in this country, many of them known wherever sculpture and architecture are known, contributed their talent, their taste, and their time voluntarily. Laying aside all personal rivalries, they co-operated to produce a work of art which should fitly commemorate the significance of the Dewey celebration. The work of about thirty men is represented in the arch and its approaches. That work gave artistic dignity and beauty to the whole celebration, and if the scheme of house decoration which they proposed had been cordially accepted the approaches to the arch would have been still more effective. It was recently said by a close observer that when any event of public interest happens in Germany or France it soon finds its expression in some artistic form, but that in England and in this country such expressions always took on materialistic forms. The Dewey arch is a refutation of that criticism. Its beauty is so obvious that it is impossible to accept the thought that it is to perish from the sight of men. It does not represent symbolically the triumph of force, as does the great triumphal arch which Napoleon left behind him in Paris; it is not, in its spirit, a commemoration of the victory at Manila; it is a public expression of the admiration of the Nation for the qualities in character and in intelligence which made that victory, and the other victories of the war, possible. Those qualities are worthy of a permanent memorial; and when a memorial is at hand which at once commends itself to the mind and to the eye, it ought to be religiously preserved. The metropolis, which is beginning to appreciate beauty for public uses, cannot suffer such a treasure to be lost.

❀

The Alaska Boundary The announcement made by Sir Louis Davies, Canadian Minister of Marine, concerning the Alaska dispute was a welcome one. The temporary adjustment of the boundary line therein outlined has since been formally accepted by the Governments involved. This boundary, however, is not to be taken as a concession of territory by either side; it will be observed by both parties only until a permanent settlement is reached. The chances for an immediate settlement are not so good as they would be if the United States were less occupied in the Philippines, and Great Britain in the Transvaal. The decision not only lessens the chances of conflict between the people in the disputed territory, but also saves needed time for the two Governments to be devoted to other and more pressing matters. The boundary laid down starts from the summits of the White and Chilkoot Passes and runs to a point north of the village of Klukwan, thence southwest to a point following the course

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of the Klehini River to its junction with Copper Creek, thence south along Copper Creek, and finally west to a mountain peak close to the Dalton Cache. It is true that, by this temporary agreement, the Chilkat River is within the authority of Great Britain, but that route to the Klondike cannot be reached without passing through American territory. The important thing is that the decision leaves the United States in possession of every water inlet and outlet to the Klondike country, and retains within our territory the ports of Skaguay and Dyea, one of which Great Britain claimed. Now that a *modus vivendi* disposes of the Alaska matter so satisfactorily, it is to be hoped that the Joint High Commission may more easily agree upon the other matters at issue between Canada and the United States.

❀

A Successful Revolution The revolution in Venezuela, according to present report, has ended in a complete success of the insurgents under General Castro. President Andrade has given up the contest, has temporarily passed over his authority to the Vice-President, and has abandoned the capital, Caracas, retiring to Guayra with a small force, and thence sailing for Maracaibo. General Castro proposes that a popular convention be held almost immediately to elect a new President and adopt a new Constitution. Of course this means unquestionably the election of Castro. The insurrection which ends in this way is the second of the present year. The ostensible cause was dissatisfaction at the manner in which Venezuela had been divided into separate States by President Andrade. The President did what we should call in this country a shrewd stroke of gerrymandering: he divided the original nine States of the Republic into twenty small divisions, in such a way that, as he thought, he would be sure to control the political situation by the election of a large majority of delegates to the Congress favorable to his views. Naturally this movement met with fierce opposition by his political opponents, and the two revolutions resulted. There have been several battles, in all but one of which the insurgents have been successful. The most important of these contests was at the town of Cordero; in this Andrade's forces are said to have lost nearly fifteen hundred killed and wounded; the insurgents also suffered heavily, although they gained the advantage. Since this battle it has been evident that in the end the insurgents were bound to win, and the flight of Andrade last week closes this chapter of Venezuelan history.

❀

The Political Campaign In Massachusetts the division of the Democrats, which was widened by the belligerent attitude of the dominant faction at their State Convention, shows few signs of disappearing, while the threatened division of the Republicans over the Philippine question seems to have been averted by the conciliatory if somewhat ambiguous resolutions adopted by their Convention. The gubernatorial candidates of both parties—Lieutenant-Governor Crane and Mr. Robert Treat Paine, Jr.—are both recognized by party opponents as men of high character and fine ability. The Republican candidate is conducting his campaign practically without public meetings, while Mr. Paine is making a canvass of the State urging a conciliatory policy toward the Filipinos and an aggressive policy toward monopolies. The only event of significance has been the refusal of the Republican Convention in Franklin County to renominate Senator Parsons, because of his hostility to Senator Lodge and the Philippine policy of the Administration. The vote against him was 54 to 14. He is running for re-election as an independent, with the tacit indorsement of the Democrats, who have nominated no candidate for his position. In New York the unexpected action of the State Committee in adopting a resolution recognizing Mr. Bryan as the National leader of the party seems to have caused no rupture. This resolution, though a defeat for ex-Senator Hill, who openly opposed it, was not a victory for Mr. Croker, as has been widely reported. The committeeman who proposed it, and most of those who cordially supported it, came from north of the Harlem, and they were more hostile to Mr. Croker's leadership than to Mr. Hill's. In Pennsylvania the decision of the "insurgent leaders"

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to support the Quay ticket this fall has not given satisfaction to a large part of their followers. The Business Men's League has boldly indorsed the Democratic candidates for State Treasurer and Judge of the Superior Court, and the Republican candidate for the latter position has been forced to withdraw because of his alleged connection with fraudulent insurance companies. The independence shown by leading Republican papers in exposing the character of this candidate has been one of the hopeful signs of the times. In Ohio Mayor Jones's non-partisan campaign continues to be a great success on its educational side, and the support he is receiving from German Turner societies, as well as from trade and labor associations, promises him a larger vote than was at first anticipated. The presence, however, of both President McKinley and Mr. Bryan within the State has lent increased importance to National issues. Mr. Bryan told one of his audiences that he cared more for a vote for McLean this year than for a Democratic vote in the National campaign next year, because Mr. McLean's election would force the Administration to reconsider its Philippine policy. As the warmest supporters of Mr. Bryan have usually been the lukewarmest supporters of Mr. McLean, this declaration is believed to have made strongly for Democratic harmony. In Kentucky Mr. Bryan's visit seems to have almost killed the independent Democratic movement. In both Nebraska and Iowa the campaign continues to be conducted with vigor, but in Nebraska the Fusionist majority last year, when the popularity of the Spanish war helped the Administration, makes the Fusionists confident of victory, while in Iowa the large Republican majority two years ago, when the party's indorsement of the gold standard was less popular than now, seems to insure continued Republican success.

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Direct Primaries in Kansas and Missouri

Political ideas of value are rarely if ever the suggestions of a single person or even a single community. Since the systematic agitation for direct primaries to prevent the evils of machine rule has been started, more and more rural communities keep cropping up which have had direct primaries for years and even decades. A recent issue of the "Arena" calls attention to a county in Kansas, Jackson County, where the Republicans have done all their nominating without the use of delegate conventions since 1877. The names of all the candidates for each office are submitted at the primary, and the voters of the party turn out to express their choice quite as generally as they turn out to vote the party ticket on election day. In Missouri also the system seems to have been long established in many of the rural counties, and now its adoption by the Democratic party for the nomination of State candidates is being vigorously agitated. State Senator Hall, one of the two leading candidates for Governor, is demanding that the choice be referred to a direct primary, and Congressman Clark warmly seconds him. Governor Stevens, however, who represents the dominant machine, opposes the system. He has published a long statement of the reasons for his opposition, alleging that a State primary would make it difficult for poor men to run for State offices, and also that in many instances Republican voters would be allowed to vote at the Democratic primaries. The latter objection is easily met by the fact that a good primary law prevents voters from taking part in the primaries of more than one party, and the former objection by the fact that delegate conventions are everywhere the main reliance of candidates representing moneyed interests. These conventions composed of active politicians are easily influenced by the lavish use of money, while the candidate who wishes to run well at a general primary has more to lose than to win by the use of this agency. The demand for a State primary in Missouri is rapidly gaining, the movement being already on foot in nearly all of the hundred and fourteen counties. The speedy triumph of the movement in South Carolina and Georgia promises a similar triumph in Missouri.

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Mun cipal Street Railway in Detroit

Under a law enacted by the last Michigan Legislature allowing the city of Detroit to change its charter by amendments submitted to

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the people, two propositions are to be brought before the voters at the coming election, relating to the city ownership of street railways. One, of course, will be Governor Pingree's plan by which a commission may buy out the present roads at a valuation of $17,000,000, and run them for the city until direct city ownership is authorized by a constitutional amendment. Immediately, the advocates of this plan claim that the citizens of Detroit would save three-quarters of a million dollars a year through the adoption of three-cent fares, and in a few years even those fares would yield a profit sufficient to extinguish the debt. The enemies of the plan, however, including conservatives as well as radicals, point out that the present street railway system could be duplicated for about $8,000,000, and object to the city's paying $9,000,000 for the right to run street railways along its own streets. The conservatives urge that municipal ownership should either not be tried, or at least should be deferred about twenty years until most of the existing charters expire. The radicals, however, demand that the city shall at once be given the right to build a street railway system of its own, and have secured more than the requisite 5,000 signatures to a petition for a charter amendment authorizing direct municipal construction and operation. The city attorney and the committee of the Board of Aldermen to whom this proposition was referred attempted to prevent its submission to the voters, on the ground that the Supreme Court would hold municipal construction unconstitutional; but as the advocates of the amendment merely wished to demonstrate the demand of the people for such a privilege, they insisted upon their legal rights as petitioners. They informed the Aldermen that those who refused to obey the law and submit a proposition demanded by 5,800 voters would be remembered by the voters on election day, and the Board overruled its committee by a majority of 27 to 2. Of course the submission of two somewhat similar propositions is likely, in some degree, to divide the vote of those who favor the municipal ownership of the street railway monopoly, but the vote on both the proposed amendments is likely to be regarded in the future as more significant than those recorded upon any of the State issues to be presented at the coming election.

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The Testimony for the Trusts

Several of the most prominent representatives of the trusts were heard before the Industrial Commission at Washington last week. The most interesting testimony was that of Judge Moore, of Chicago, the organizer of the American Steel Plate Company, the National Steel Company, the American Biscuit Company, and several other important combinations. Judge Moore testified that in absorbing competing firms and corporations the trust employed very little cash, but usually gave $100 of preferred stock and $100 of common stock for each $100 of cash valuation. Just why the trust should offer so high a premium to small firms to enter it, if it can produce more cheaply than they, he did not explain. Some of his associates, however, put strongly the argument that the trust could produce more cheaply than the independent manufacturers because it could buy in larger quantities, secure good management of all its plants at less cost, and place its goods upon the market with fewer selling agents. Mr. Francis Lynde Stetson, who represented the Federal Steel Company, justified over-capitalization by the trusts. If a company, he said, is organized with a capitalization of $100,000,000, and sells $100 stock at $10 a share, no one considers it to be worth $100,000,000. This is generally true so far as the original investor is concerned, though even he is often deceived by fictitious capitalization, and in the long run laws like those of Massachusetts restricting capitalization to actual investment have been abundantly justified even from the standpoint of investors. From the consumer's standpoint, however, the cost of over-capitalization is manifest. The public is willing, and should be willing, that even a monopoly should receive a fair interest on capital actually invested in its service. Over-capitalization injures the public whether it is paying reasonable or extortionate rates. The President of the Federal Steel Company, Mr. Gary, testified that since its organization the wages of its employees had generally been advanced fifteen per cent. He seems not to have been questioned upon the simultane-

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ous advance in the price of steel, which has been about a hundred per cent. Neither the latter advance, however, nor the former, it should be said, has been due to the organization of the Federal Steel Company, but rather to the increase in the demand for steel that has accompanied the world-wide revival of business.

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President Hadley The inauguration of Dr. Arthur T. Hadley as the thirteenth President of Yale in the University chapel on Wednesday of last week was doubly impressive because of its severe simplicity, so well according with Yale traditions. There were but three addresses—that of the Rev. Joseph H. Twichell, senior Fellow of the University, who inducted Dr. Hadley into his office; that of the Rev. Dr. George P. Fisher, dean of the Divinity School, who offered the University's formal congratulations; and that of Dr. Hadley himself, who, out of courtesy to Dr. Eliot, wore the red hood of his Harvard degree. Dr. Dwight, the retiring President, offered the prayer of invocation and pronounced the benediction. The one æsthetic touch was the fine musical programme rendered by an orchestra and a trained chorus under the direction of Professor Horatio W. Parker, head of the newly established School of Music, and fresh from the laurels of his appearance as the composer of "Hora Novissima" at the Worcester (England) festival last summer. It included the Sixty-fifth Psalm, in Sternhold and Hopkins's version, as sung in 1718 at the opening of the first college erected in New Haven; "Ein Feste Burg," and Edmund Clarence Stedman's "Yale Ode" to music composed by Professor Parker. Many eminent men, principally representatives of education, occupied seats upon the platform as guests of the University, presenting an assemblage seldom equaled for intellectual distinction. Probably none of them aroused greater interest in the audience of alumni that crowded the body of the chapel than President Eliot and Monsignor Conaty. As the notables passed out, the presence was discovered of Miss Hazard, the newly inaugurated President of Wellesley College, who had taken an inconspicuous seat near the platform.

The Inaugural Address The address of Dr. Hadley and its reception more than justified the almost universal preference for him expressed by the alumni previous to his election. It was an address marked by the courage of an assured leadership and high purpose that feared to face no problem squarely, but also no less by loyalty to a noble Christian past. With wise conservatism it committed the new administration to no specific reform or change, such as the abolition of Greek as a requirement for admission to the college, or the abolition of compulsory prayers. It was characterized by an open mind, clearness of thought, and felicity of phrase. It was delivered with an earnestness of feeling that called forth a response which no mere oratory could evoke. The appeals to which the audience were most responsive were those which touched the vital issues of Yale's future, menaced by modern wealth and social distinctions, and by the loss of a strong community interest in the evolution of university methods, as when Dr. Hadley exclaimed, striking the keynote of his address: "What shall it profit us if we gain the whole world and lose our own soul; if we develop the intellectual and material side of our education, and lose the traditional spirit of democracy, and loyalty, and Christianity?" Without attempting to summarize an address that ranged widely over the field of a modern as compared with an old-fashioned education, it may be noted that Dr. Hadley emphasized four problems—those of entrance requirements, increased living expenses, athletics, and university organization. While desiring to bring the secondary school and the college into the closest relations, he did not believe in shortening the college course by giving another year to the secondary school. This, though it might aid university development, would relegate character-building to the secondary school, and attach to it the superior loyalty, as shown by the fact that, with the English college man, Eton, Harrow, and Rugby come before Oxford and Cambridge. Passing to democracy in the college, Dr. Hadley believed that the University itself should be careful to avoid lavishness; that the college dormitory should be built and equipped after the standard "set by our

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homes and not by our clubs." He urged, to counteract the growing danger of pauperization, that all financial aid, except the remission of tuition fees, be extended either as a prize for really distinguished work or as a payment for services rendered. In discussing athletics, Dr. Hadley insisted upon their educational value, but deprecated strongly their attendant evils, gambling, "professionalism," and, most of all, that subtler professionalism which does not understand "the love of sport for its own sake," but which "regards athletics as a sort of competitive means for pushing the university ahead of some rival," that is, of attracting students and filling the catalogue. In treating of the internal rivalries and jealousies of a large university, Dr. Hadley advocated the policy of open and frank discussion in a university council as a means to mutual understandings and concessions. In the course of his address Dr. Hadley said a strong word on the obligation of the American university to train young men for the duties of intelligent, patriotic citizenship—a word heartily applauded.

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Inauguration of Dr. Faunce

The Rev. Dr. W. H. P. Faunce was inaugurated President of Brown University on Tuesday of last week, under circumstances which promise well for his success. The speeches of Presidents Eliot, Harper, and Patton, of the Governor of the State, of the Mayor of Providence, of the Chancellor of the University, and of Bishop McVickar, expressed the feeling which seems to be universal among the students, graduates, and friends of the University, that the new President is a very fortunate choice and that he brings to the institution qualities which are likely to prove of the utmost value in the history of the next two decades. After emphasizing by illustration from recent history the immense practical importance of knowledge and training, and giving in some detail his conception of the duties of the president of a college, the corporation, and the faculty, with special emphasis upon the necessity of establishing cordial personal relations between teachers and students, Dr. Faunce declared that the American college is the proper place in which to educate the young American, and that in order to do this it must be American to the heart in its spirit and aims. The power of the old New England college lay in the personality of the teacher; that power it must never lose. The defect of the old college lay in its abstract methods and the limitation of its interests. For this reason, while there were some men whom it stimulated, there were many whom it entirely failed to reach. The revolt against this narrow-mindedness began, Dr. Faunce declared, with President Wayland's report to the Corporation of Brown University in 1850. In that report Dr. Wayland affirmed that "the college course should no longer be confined to a fixed term of four years or to any other term;" that "every student should study what he chose, all that he chose, and nothing but what he chose;" and that "in addition to the present courses of instruction such should be established as the wants of the various classes and the community require." In thus broadening the sphere of academic work and opportunity, there was, he declared, no thought of surrendering the study of the classics.

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Intellectual Liberty

There was one point on which Dr. Faunce spoke with a frankness and energy which made his utterances doubly significant; and so admirably did he state the whole question that his words must be given in full:

> The teacher is at all hazards to preserve his intellectual candor, and to maintain unsullied the *Lehrfreiheit* which is the part of the birthright of every true school. Any college in this country that should receive any gift whatsoever on condition of making the donor's personal, private views the standard of instruction would be guilty of an inconceivable degradation both of itself and of the cause of education which it misrepresents. In partisan politics, in the petty disputes of the market-place, in the heated cries which fill the air in the morning and are forgotten at night, the university can have no part. It can no more descend to such things than can the Supreme Court of the State. The university declines to rush into the arena on every pretext, or fling itself as makeweight into every trembling scale, deliberately choosing to influence the world, not by caucus and hustings, but by slow, invisible, yet absolutely irresistible processes of education. It is too ancient and too great to become merely an organ of individual opinion. It is not to be used in the furtherance of any party, or attempt to force its students into certain views. It is to train students

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into such independence of judgment, such clear intelligence, such soundness of reasoning, such loyalty to truth and reverence for righteousness, that, whatever views they hold, they may hold them honestly, defend them bravely, and incarnate them in unsullied lives.

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Mothers' Assembly The New York State Mothers' Assembly held its third annual meeting at Albany last week. The Assembly had the privilege of listening to an address by Governor Roosevelt, in which he defined the relation of the parents and the children. He protested against the burden of responsibility for the moral training of children being placed on the mother. The children are a common responsibility, and need the exercise of the dual relation for perfect training. The papers presented at this assembly were on civic questions, largely. This change from the usual programme is significant. It is the evidence of the trend of thought among women that the preservation of the home is largely dependent on the purity and steadfastness of moral purpose in the community, as shown in the administration of all departments of public affairs. A resolution was passed asking the women of the State to write to their representative at Washington before December 4, protesting against the seating of Mr. Roberts, the representative-elect from Utah.

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The Unitarian Conference The eighteenth biennial meeting of the National Conference of Unitarian and Other Christian Churches drew to Washington, October 16–19, some six hundred delegates, and an attendance of twice that number. In the numerical ratio of membership this would require over six thousand delegates to the triennial Council of Congregationalists. No denomination equals the Unitarian in proportionate attendance at its National assemblies. Close observation must acknowledge its increasing vigor. Equally must it be admitted that its fruits are growing even where its form is repudiated. Apparently profiting by the experience of the Congregationalists, who fifty years ago seemed restricted to New England, but whose center is now west of the Alleghanies, the Unitarian churches are seeking to advance, by a method of judicious organization, into all parts of the country. A copious dissemination of their best literature prepares the way for this. Their extreme individualism is yielding to the leadership of far-sighted, earnest, and able minds. Whatever signs of decadence are reported by their critics must be accounted as merely local. The Washington Conference, viewed in connection with the Saratoga Conference in 1897, evidences this. Acrid references to orthodoxy are giving place to the great affirmations that Unitarians stand for—man's divine sonship, God's immanence in man, self-fulfillment rather than self-surrender God's requirement, the spiritual leadership of Jesus for self-fulfillment, the divine possibilities of human nature, and steady progress in their realization. These things were constantly affirmed at Washington. The prevailing note was that of an optimistic hope blending with a conviction of responsibility for its realization, at least among immediate neighbors if not among men far away. Scarcely less marked than this was the conservative note, which no one more strongly accented than Dr. May, of Philadelphia, who has certainly not been popularly classed with conservatives. Said he: "The negative work has been fairly done, not the constructive work in the interpretation of Jesus, which requires spiritual insight. Some tendencies to reversion are conspicuous, a regress into sentimentality, instead of responding to the challenge of Jesus's mighty personality, and the call to introduce the true Jesus to a hungering world."

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Doings of the Conference The topics of some twenty-five papers and addresses at the Conference related to the personal being of God, the higher nature of man, the social aspects of religion, and the mission of the Unitarian churches. Some papers were rather high-pitched in intellectual tone for the average hearer. It was splendid faith in human receptivity, blending with fidelity to fundamental needs of modern thought, to give the opening evening to two such subjects as the personality and immediacy of God, and anthropomorphism in religious thought. Practical matters, however, came in turn when religion was exhibited in its relation to education, to citizenship, and to sociology. After the philosophers the

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field missionary, the border campaigner, and the industrial-school mistress had their say, and the Unitarian Temperance Society its prized and conspicuous hour. As in the other Churches, women count for much, and the Women's National Alliance met with a full house gladdened with reports of an expanding constituency and work. A meeting of great significance in its forward look was that of the Young People's Religious Union, largely attended, and in its spiritual tone notably high. Perhaps the most salient feature of the Conference was the attitude of the younger men—a class that has been criticised for a tendency to radicalism. The Rev. Paul Frothingham, of New Bedford, declared that the great need of the time, now that the work of criticism has gone thus far, is religious reconstruction. "We need," said he, "a new theology and a new worship. It is the duty of Unitarians to bring order out of the chaos to which creeds have been reduced." On "Our Relation to Jesus" the Rev. W. H. Pulsford, of Waltham, said: "Through Jesus all our divinest thoughts have historically come to us, and he must be more to us than any other man. The voice nearest, tenderest, truest to us is that of the Nazarene." The Rev. James Eells, of Boston, said: "'Back to Jesus' is the cry in the orthodox churches; but to realize that is to take hold of Jesus's consciousness of sonship to God, till it is as real to us as it was to him. We can wrap him round the heart as manhood's ideal, and know that we do no violence to absolute truth." With full appreciation of this, it is not an unfair criticism to note that in the references made to the mediæval theology still current there was no fair recognition of any but Unitarian improvers of it. Neither was there any call made to emulate the example set by others in spreading the gospel of Jesus among the non-Christian peoples. An undertaking of much promise, enthusiastically advocated by Dr. E. E. Hale, is the establishment of a "Unitarian Chautauqua" at Lithia Springs, near Shelbyville, Illinois. Initial measures were taken for this. Senator Hoar presided, and was re-elected President of the Conference. A resolution was adopted regulating ordination to the ministry, and another to confer by a committee with the Universalists for a closer co-operation of the two denominations. The Unitarian churches were also urged to a general adoption of the formula of purpose which eighty of them have already adopted: "In the love of truth and the spirit of Jesus, we unite for the worship of God and the service of man." Some old-timers said that this Conference was not equal to some of its predecessors. But it set a good mark to aim at.

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The American Missionary Association

Last week occurred the fifty-third annual meeting of the American Missionary Association. The sessions were held at Binghamton, N. Y. An address of welcome was delivered by the Hon. E. F. Jones, a former Lieutenant-Governor of the State. From the report of the Executive Committee, read by the Rev. Dr. Llewellyn Pratt, we learn that the American Missionary Association has twenty-six purely elementary schools—they are chiefly in places uncared for by public schools and in no way compete with the latter—and forty-five graded and normal schools. For the most part, these schools are associated with rural churches; they are in ten of the Southern States. The report says that colored boys and girls are as yet, and as a rule, somewhat slower in their apprehension than are white people, but every year shows that the negroes can do the same work in the same ways, that they are susceptible to the same influences, and that they are enlarged in thought and mind by the same studies and the same methods. In no city where the Association is working can the public school begin to meet the urgent necessities of the people; great numbers of children are roaming the streets and growing up in ignorance. The Association's higher institutes are five in number, including the well-known Fisk University at Nashville. The total number of instructors is over four hundred, and of pupils about twelve thousand five hundred. Practical training in farming, cattle cultivation, and mechanics is also given at various points in the South.

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Schools in Porto Rico

The most interesting feature of the meeting was the special report made by a com-

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mittee which had been appointed to visit Porto Rico. In behalf of this committee the Rev. Dr. William Hayes Ward declared that out of a population of a million people four-fifths are under no church influence; they are "absolutely illiterate and miserably poor." While a certain kind of mission work might bring some of the people under the power of the Gospel, there can be no warrant for an intelligent church future without the enlightenment which must come from Christian schools. Within a year of the time when Porto Rico had become a member of our National family, the American Missionary Association had located a school about three miles from San Juan, and is about locating another at Utuado, in the center of the mountainous coffee region. Dr. Ward says that, apart from the college, which might take a boy perhaps into the Freshman year of our colleges, and a small normal school for girls, the school system of Porto Rico practically consists of nothing but one grade. Only one school building has been discovered in the entire island, the teachers taking their scholars into their private houses. The scholars have no school-books.

> The teacher will have an arithmetic, a grammar, a geography, and perhaps two or three reading books, which he will pass around the class; but the teaching in other studies will be by having the questions and answers written down by the scholar and committed to memory. That is the whole sum and substance of the teaching—committing to memory everything. Wherever we went they would say to us: "Give us schools. We want the American system of schools."

Dr. Ward affirms the truth of Father Sherman's letter, in which the latter declares Porto Rico to be a Catholic country without religion. One reason for this is that the people have no respect for the priests, believing them to have been Spanish spies and emissaries. The report adds that more than one-half of the women in Porto Rico are living without any form of marriage; most of the children are born illegitimately. Dr. Ward closes with these sensible words:

> I think about the worst thing we could do would be to have half a dozen Christian denominations go down to San Juan and Ponce and each of them set up a little chapel, with a corrugated iron roof, one which would look despicable and miserable beside the fine and stately Catholic churches, and each of these denominations struggle with all the others to get some few Porto Ricans as their members and to get three or four apiece of the Americans who are living there and who are Christian people. Let us establish a number of normal schools and then let us have in Porto Rico simply churches of Christ. Let us not establish Episcopal and Presbyterian and Congregational and Baptist and Methodist churches.

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The Universalist Convention

Since the Universalist Convention of 1870—their centennial year—no general meeting of the members of that communion has been more important than the one which began last week at Boston. The main questions before the present Convention are, first, the ratification of the "Chicago declaration" (a recast of the creed of the Church); second, the working out of a far-reaching plan of campaign for foreign missions; and, third, the enlargement of representation at the Conventions. This year's Convention was preceded by ministers' meetings covering two days. At these there were a number of addresses of great interest. The principal paper read on the Convention's formal opening day was that on "The Origin and Meaning of the Chicago Covenant," by the Rev. Dr. Ellwood Nash, President of Lombard University at Galesburg, Illinois. On Saturday reports were read by the venerable Rev. G. L. Demarest, the General Secretary, and by Mr. F. W. Wise, the Treasurer.

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The American Board

The New York "Times" contains a paragraph about the Congregationalists in general, and the American Board in particular, quite terrifying. According to this writer the Board is in an alarming condition; bad secretarial management is charged, the election of Mr. Capen to the presidency foreshadows his election to the presidency of other Congregational missionary organizations, and a process of centralization which will turn the Congregationalists into Presbyterians or Episcopalians in church polity at least, and, finally, it is said that English visitors at the last Board meeting declared that Americans are at least twenty years behind the times, and that changes must be introduced into the annual meeting or it will no longer attract its supporters. There are just two

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elements of truth in the whole paragraph. It is true that the programme of the annual meeting was widely criticised, and deserved to be. Instead of three long printed reports from secretaries read from pamphlets immediately thereafter distributed, there should be one brief report, and the time so saved should be devoted to a real discussion of vital themes by the ablest men in the Congregational churches —lay and clerical. With a few exceptions, they were conspicuously absent from the platform in the last meeting. It is also true that the American Board is at a critical point in its history, because the demand for increased appropriations is great, and the legacies are falling off and not likely ever to assume their old proportions. But the living interest in the work of the Board was never greater than now, as is evident from the increase in church contributions and in the fact that the attendance of corporate members has not for years, if ever, been so large as this fall. Mr. Capen was elected President, not as a step toward centralization, but because it was the nearly unanimous judgment of those present that the Board needed a business man who could and would give time to the large problems of the foreign missionary work, and Mr. Capen has the confidence of all the churches, East and West, and has proved his executive abilities by his past success in difficult public services. It would do nothing toward centralizing the denomination to elect him also President of the various Home Missionary Societies, though we should be surprised to learn either that there is any such inclination or that he would accept the election if it were tendered to him. Nevertheless, a concentration of all these Home Missionary Societies in one homogeneous society is a great desideratum, and would probably be generally welcomed, if the natural difficulties in the way could be overcome; but it would have no more tendency to turn the Congregationalists into Presbyterians or Episcopalians than selling half a dozen sickles and buying one reaper on a farm would have a tendency toward a return to the feudal system. In Congregationalism the Missionary Societies are simply the tools of the churches; and whether they can do their home missionary work better with four societies or one is purely a question of economy in administration.

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William H. Appleton With the death of Mr. William H. Appleton, at the ripe age of eighty-six, disappears the last representative of the group of able and successful men who organized the great New York publishing houses and left large enterprises on a basis of permanent prosperity. Born at Haverhill, Mass., in 1814, educated at private and public schools in that town, and afterwards at Phillips Academy, Andover, Mr. Appleton began his business life in a bookstore, opened by his father, in Exchange Place, in this city. The business prospered and was removed to the old Clinton Hall, from which, in 1831, the house of Appleton issued its first volume. It was called "Crumbs from the Master's Table," and was a collection of texts from the Bible. In 1838 he became his father's partner, and the firm name became Daniel Appleton & Co. Its enlarging activity sent it in 1838 to 200 Broadway. Ten years later the father retired and Mr. William H. Appleton became the head of the firm. Nine years later the first volume of the new American Cyclopædia appeared, perhaps the greatest publishing enterprise which up to that time had been undertaken in this country. Mr. Appleton took great interest in the agitation for international copyright, having been early convinced of the injustice done to foreign authors by denial of literary property. His election as the first President of the American Publishers' Copyright League, twelve years ago, was in recognition of his long and ardent service in the copyright cause. He was a man of rare judgment and of blameless character, with many business interests, connected with a number of charitable institutions, for a long time senior warden of St. Bartholomew's Church, and one of the first members of the Century Association. Until within a very few weeks he had enjoyed exceptionally good health.

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The Columbia's Victory That America's Cup is to remain in America is gratifying to National pride, and continues a long and uninterrupted series

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of yachting victories. Still more gratifying, even, to National pride is the fact that the series of races just ended has been carried out without dispute, without even intimation of unfairness, with clear courses maintained for the racers, with manly courtesy and true sportsmanlike conduct on both sides. Sir Thomas Lipton, the challenger, has, under somewhat trying circumstances as regards delay, accident, and defeat, kept his temper invariably, and accepts his misfortune and failure to win back the cup, after enormous expense and great exertions, imperturbably and in the right spirit. The American people have come to honor him highly for the qualities he has displayed, and he goes home leaving a warmth of feeling for himself in this country such as no previous challenger has awakened. Another cause for congratulation is that the final race of the series should have been so fine as a test of the merits of the yachts, with an ideal racing day, a close and spirited contest, and conclusive proof of the superiority of the Columbia in design or sailing skill or both. This, after the eight dismal failures to make a race because of lack of wind, and the unfortunate accident to the Shamrock in one race, was indeed refreshing and acceptable to sightseers and sportsmen. The final race was won by the Columbia by about six and a half minutes (corrected time); the first race by the Columbia by about ten minutes (corrected time); the second race was a walkover because of the accident to the Shamrock. A few newspaper critics have found fault with the agreement that the yachts should stand by their accidents without appeal, but the rule is obviously as fair to one as to the other, and is necessary to prevent rivalry in spreading sail, carrying too light spars, and generally taking great risks. So, too, the time-limit rule—although, by a strange and quite uncommon chance, it this year greatly delayed the contest—is essentially fair and necessary, as a drifting-match would not test the boats, and chance flaws of wind would make the decision of a race without a time-limit a mere question of luck. Sir Thomas Lipton has already announced his intention of challenging for the America's Cup again, not to race next fall but in the year 1901. He will build a new boat, to be designed by Mr. Fife, the designer of the Shamrock. Sir Thomas has already spent over half a million dollars in trying to win the international yachting trophy.

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Those Temperance Text-Books

We give in this week's issue all the space she asks to Mrs. Mary B. Hunt, of the Woman's Christian Temperance Union, to defend from our criticism the school text-books in physiology and hygiene indorsed by her. With this publication the discussion in our columns is closed for the present, though we may hereafter subject these text-books to a more thorough review at the hands of a dispassionate expert. We confine ourselves here to such comments on this letter as may prevent our silence from being construed as assent to some of Mrs. Hunt's statements which we regard as erroneous.

1. It is true that the text-books are not published by the Society which Mrs. Hunt represents. But her Society is responsible for them; we should have said that they were published with the approval of that Society. They would never have existed but for that Society.

2. We reaffirm our previous declaration that these books "have been put into the schools by the zeal of the few and the carelessness of the many." Any one familiar with political action in our Legislatures knows that it is easy, where a few are zealous and the many are careless, to push through crude and ill-advised legislation. Those familiar with the methods of securing petitions for legislation—especially so-called reform legislation—will not be surprised to know that in many, if not most, cases petitions were signed for the bill without any presentation of the bill to the consideration of the signers, who were assured that it was "all right;" that in multitudes of cases signatures followed signatures under the general impression that it was somehow favorable to temperance; that in some cases enthusiastic ministers signed it in the lump for their congregation, thus: The Rev. A. B. and 800 members of —— Church. This we call the carelessness of the many. The

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failure to secure added legislation last fall in Maine and Massachusetts indicates what is likely to occur whenever the many cease to be careless and the Legislature really and seriously considers the subject.

3. Probably Mrs. Hunt could find some authority even for the statement in Eclectic Series No. 3, p. 57, "Alcohol is not a food or drink. Medical authorities, without exception, class alcohol as a poison," since authority of one sort or another can be found for almost any statement in science, philosophy, or theology. But Mrs. Hunt cites no such authority. She insists that alcohol is never a food; The Outlook affirms that it is sometimes a food and sometimes a poison. All Mrs. Hunt's citations are entirely consistent with the latter position. We do not need, therefore, to inquire into the character of her authorities; to note the fact that all the members of the Committee which "permanently represent the National Society for the purpose of carefully watching to prevent error from creeping into the instructions given in these books" were suggested by Mrs. Hunt, and therefore constitute no judicial authority as between her and her critics; to note the further fact that all the indorsers were carefully selected in the same fashion; that the "eminent authority in Europe" coupled his indorsement of these books with the frank statement that "personally I do not practice total abstinence," an indication that he does not himself regard alcohol as "not a food nor a drink," whatever he may think it wise to teach children. It must suffice to repeat that it is neither wise nor right to teach children dogmatic statements in their schools which they can and will find contradicted point blank in authoritative scientific treatises. This is utterly unscientific, and can result in nothing but the total demoralization of the children. And this, we believe, is exactly what the teaching of the approved text-books is accomplishing.

4. One has only to refer to Professor Atwater's report (Outlook, July 29, 1899, pp. 703–706) to see how absolutely it is misreported by Mrs. Hunt in her letter. Professor Atwater did not intimate that three glasses of whisky is nature's law for the normal human being; nor did he merely demonstrate that alcohol is oxidized in the human body; nor are his experiments with a man in a glass box offered as a solitary and conclusive demonstration. He conducted with great care and no little expense a series of experiments to ascertain what is, in fact, the effect of alcohol in the human body. His experiments confirmed the results of other similar experiments conducted under somewhat less favorable circumstances. They confirmed the experience of physicians without number in hospitals and sick-rooms. There are cases on record in which a patient has been kept alive on no other food than alcohol, being unable to take any other. There are cases innumerable in which patients have been kept alive with very little other nutriment than alcohol, and apparently could not have been kept alive without it. The experiments of Dr. Atwater confirmed and gave a scientific explanation of these well-known facts, for they showed that "in the oxidation all of the potential energy of the alcohol was transformed into heat or muscular power. In other words, the body made the same use of the energy of the alcohol as of that of sugar, starch, and other primary food materials." It is perfectly legitimate to criticise these experiments and to show that they are inconclusive. But they cannot be disposed of by a sneer at the man in a glass box, nor by assuming that all that Professor Atwater undertook to show was the oxidization of alcohol. What he showed, or claimed to show, was that alcohol furnishes the same results as certain other well-known food products.

Nor can these text-books be saved from criticism by saying that "it is not the object of these text-books to teach medicine," and "therefore the medical value of alcohol, whatever that may be, or the possible effect of minute amounts in abnormal conditions, is not treated in them." Physiology and hygiene cannot be intelligently and truthfully, nor even ethically, taught, and any such hard and fast line drawn between the medical and the food effects of alcohol. This is especially true among a people which is dosing itself *ad libitum* with all sorts of medicines the basis of which is alcohol; with alcohol sold in patent medicines under all sorts of names, and drunk apart from meals and on an empty stomach, as alcohol ought not to be drunk except under medical advice; with even an avowed advo-

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cate of total abstinence, a President of a State Woman's Christian Temperance Union, allowing her picture to appear in an advertisement extolling to the skies a patent nostrum which burns with a blue flame almost as readily as bad whisky.

5. The spirit which animates and vitiates these text-books is illustrated by a single sentence in Mrs. Hunt's letter: "As the influence of this widespread education began to be felt, certain of the self-indulgent classes whose habits are reproved by this public-school instruction began to object that these text-books are inaccurate." If any one objects that these text-books are inaccurate, he belongs to the "self-indulgent classes"! This is—we must speak plainly—Pharisaism revived in its worst form. If you do not agree with me in theology, you are immoral and an atheist; if you do not agree with me in politics, you are unpatriotic and a traitor; if you do not agree with me in science, you "belong to the self-indulgent classes." The same fear of obloquy which prevents men from being free in theology and independent in politics keeps them from being true to their convictions in reform. We will have none of it. No longer can a true man be prevented from speaking his mind lest he be dubbed a heretic; not much longer can he be prevented from speaking his mind lest he be called a mugwump; and we hope that the day is not far distant when he will dare oppose untruth in whatever holy form it veils itself, notwithstanding the fact that he may be called, as his Master was before him, a wine-bibber and a glutton.

In conclusion: A rational and scientific teaching of physiology and hygiene in the higher classes in our public schools is desirable. In such teaching the effects of stimulants and narcotics, including alcohol and tobacco, might have a legitimate place. But they should have only such a place as a due proportion to other topics would assign them; the truth, the whole truth, and nothing but the truth should be taught; open questions still in dispute among scientific men should either be omitted altogether or treated as open questions; and the ethics and the science should not be mixed together so as to inculcate pseudo-scientific conclusions for the purpose of producing predetermined moral effects.

Education and Success

The question of the success or lack of success of men of college training in business comes up from time to time, and is often answered in the negative upon very inadequate grounds. There is reason to believe that, even in the most materialistic interpretation of success, the college-bred man makes as strong a record as the man who has not had his opportunities. In several communities a kind of local census has been taken recently, and the fact has been brought out that, as a rule, the college-bred men were more successful than those who had not had college training. But the inconclusiveness of the whole discussion lies in the fact that the word success has different meanings, and no intelligent debate can be held in regard to successful or unsuccessful men until the term has been defined. If success means accumulation of money simply and exclusively, then college-bred men may be out of the race, and well out of it. The multi-millionaires are not often men of generous culture; if they have the aptitude for it, they have not taken the time. A man who is to make a colossal fortune usually gives his entire life to that end. He cannot also, at least as a rule, master languages, read books, study art, travel, and make himself the heir of all the ages.

But this is a very low form of success. Science measures life by the number and delicacy of the adjustments between the living creature and its environment. If these adjustments are few, the creature is rudimentary; in the exact ratio in which the adjustments increase in number does the creature advance in rank of life. This is true of men. The man whose adjustment to life is wholly commercial, and has to do entirely with his business, is not a highly organized human being, and is a success only on a very low plane. Real success is secured by the man who makes his adjustment to the three environments—the physical, the intellectual, and the spiritual—who develops his nature on all sides, lays hold on all resources, and makes himself the master of various kinds of knowledge. To call the mere money-maker or money-saver a successful man is to make a caricature of success. The country is full of gilded failures who regard

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themselves as successes, but who are absolutely helpless if taken out of the little field in which they exercise their business abilities. One of the ablest and most successful men in the country recently said of another man, whose financial success was of the most colossal kind, that life meant nothing to him except certain stocks, a pack of cards, and a pair of fast horses. Of art, literature, science, politics, religion, travel, those great and permanent instruments of human culture, this multi-millionaire knew nothing. To call such a man a successful man is to so misuse language that it loses its meaning.

The great value of money is the freedom which it brings with it; and only a very short-sighted or thoughtless man undervalues financial success. The man with a fortune is in a position to make the most of life. He has very great advantages; but everything depends upon the use he makes of them. Nothing can be used to advantage without some kind of culture; for culture, in a large sense, is a recognition of ideas in materials, and of moral and spiritual qualities in dealing with them. It is impossible to touch business in a large way without a certain degree of culture; and the men who have become the masters of great business enterprises have, as a rule, some kind of intellectual development outside the mere shrewdness developed by bartering. The shopkeeper may have no ideas beyond selling something over his counter for which he gets more than he paid; but the great merchant must put something of statesmanship into his dealing with his business. He must apply ideas to it, study conditions, master markets, and give something of originality to the management of his affairs. The moment one passes beyond the region of mere money-getting into the region in which so many money-getters are complete failures—the region of investment, expenditure, and life—the advantages of the educated man instantly appear. Men without educational opportunities may make money faster and make more of it, although even this is yet to be proven; but men with educational opportunities know, as a rule, a great deal more about the profitable uses of money and the things that can be gotten out of it for the mind and the soul. It is a well-known fact that there are a great many men who are eminently successful in making money, but have no success in investing it; there is a still greater number who make complete failures by reason of their inability to make intellectual and spiritual investment of their fortunes. In the exact degree in which men understand that they live, not by materials, but by ideas, will they value education; and in the degree in which they value education will they approach a true interpretation of the word success.

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Pastoral Letters

To a Perplexed Minister

A common topic for consideration in church and ministerial gatherings is, Why do not people go to church? Your wonder why there are so large a proportion of non-church-goers in your own town is shared, probably, by thousands of clergymen. But it seems to me that a more wholesome question for us ministers to ask ourselves would be, Why do so many people come to church? Why do any come? We ministers take it for granted that all people ought to come to church, and instinctively put the blame on them for not coming. It would be better if we asked ourselves the questions, Why do any people come to church? Why should any people come? and put the blame on ourselves for not giving them what would make it worth their while to come.

For if you will consider the matter in an unprejudiced way, you will see that it is a remarkable phenomenon which is presented every Sabbath morning in every city, town, and village in the United States. Both ordinary work and ordinary sports are laid aside. A little business is still carried on; a few, possibly, are playing golf or lawn-tennis, and more are riding on their bicycles; but for the most part the stores are closed, the streets are quiet, the ordinary compulsions of life cease, the ordinary attractions of life are laid aside, and from a third to a half of the inhabitants—men, women, and children—are wending their way to church. What for?

Imagine an inhabitant from Mars visiting our planet. You are taking him courteously about. You come to a factory. What are these people doing? your guest

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asks. They are weaving woolen cloth out of which to make clothing to keep people warm. You come to a railroad station with its bustle of incoming and outgoing passengers. What are they doing here? They are wishing to go from the country to the city, where they earn their daily bread, and from the city to the country, where is the home, and where the wife and the children await them. You come to a school-house as the children are gathering about it. What are they coming here for? To earn a living and be happy and useful men and women they must understand something about the world in which they live, and they have come here to learn about it. You come to a theater. What are they doing here? They are tired, and have come to be amused and to forget life and its cares for a little while. Then Sunday comes, and the stores are closed; and thousands of men and women are decorously gathering in their churches. And your guest asks, "What does this mean? Why do all these people go to these churches? Is it to get food or clothing or some other physical comfort? or to be instructed about the world they live in, so that they can earn a living? Or is it because they are tired and wish to be entertained? And why does this man stand up on this platform and talk to them? He does not seem to me entertaining like the actor. He does not appear to be a great orator. What great occasion has aroused their interest? What object brings them together?"

The minister might reply that they have come together to worship God, and if his celestial guest were a worshiper this answer would explain the meaning of the prayers and the hymns; but I wonder what answer the minister would make to his guest when asked to explain why a sermon is preached to the people. To drop the figure, I suspect a great many ministers would be puzzled to answer to themselves, or to any inquirer, in clear, intelligible language, the question, Why are one or two hundred people, perhaps five or six hundred people, coming to my church next Sunday? What have I to give them that is worth their coming? The editor does not assume that everybody ought to read his newspaper and wonder why they do not. He assumes that no one will read his newspaper unless there is something in it worth the reading, and his question every week is, What can I put into this week's issue which men and women will be eager to read? I wonder how many ministers study the problem of their Sunday morning's sermon in the same fashion, asking themselves this pertinent question, What can I put into this sermon which will make every one in this congregation go away feeling, I would not have missed that sermon; I have gotten what I wanted and what I came for. A serious-minded editor, intent on really accomplishing educational results by his newspaper, and desiring to increase its circulation for the sake of widening its influence, might hope to help in accomplishing that purpose by making it more entertaining or by adding extraneous attractions in illustrations or premiums, as churches hope to win attendants by extra music and the like. But he would not depend on such methods; still less on making his paper smaller so that it would take less time to read it, or on giving it away because instruction should be free, or on attempting to prevent counter attractions from being presented, or on writing every week an editorial on the duty of subscribing to a newspaper, and least of all on frightening people into taking it by portraying the awful condition of a country without a free press or of a family without the means of knowing what is going on in the world. He would devote his energies to considering the questions, Why do my present subscribers take this paper? and What can I put into the paper which will make it worth the while of as many more to take it?

Next Sunday a few score, perhaps a few hundreds, will gather in the church where you minister. One object will be to hear your sermon—at least they will have to hear it. What do you expect to have to give them? You cannot give them the wages which attract them to the factory, nor the entertainment which attracts them to the theater, nor the equipment for earning a livelihood which attracts them to the school. What do you expect to have for them which will really make their coming to the church and listening to the sermon worth while? This is a question which it seems to me we preachers would do well to address to ourselves with what the old divines called "great

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searchings of heart." I have not purposed in this letter to answer this question, only to ask it. For my own part, I never stand up to preach without wondering that so many people have thought it worth their while to come so far to hear my message; and I never prepare to preach without a fear lest I shall have no message which will adequately repay them for coming. I wonder, not that so many people stay away from church, but that so many go. What do they go for? What ought we preachers to have for them to compensate them for going? L. A.

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Sacerdotalism in England

The Hon. Samuel Smith, M.P., gives on another page a remarkable review of the growth of sacerdotalism in England—and by growth we mean not so much the extent to which it has spread as the extreme lengths to which it has gone. We do not share his alarm, for the Anglo-Saxon race appears to us to be ineradicably Protestant, and, so far as we can judge, the sacerdotalism which he describes has its currency chiefly among the priests, with some constituency among a certain class of women, with but little recognition or approval among the men of Great Britain. Injurious effects appear to us more likely to result from its capacity to breed indifference to any religion than from any power to corrupt religious faith and turn back the progress made in three centuries of religious warfare toward religious liberty. Nor do we concur in Mr. Smith's statement that "salvation by faith in Christ is not reconcilable with salvation by priests and sacraments." The antithesis is somewhat analogous to that often suggested between salvation by Christ and salvation by creed. The creed may be offered either as an interpreter of Christ or as a substitute for Christ; so the priest and the sacrament may be offered either as a guide to Christ or as another and quite different means of salvation. Salvation by Christ and salvation by law are not consistent, but the law may be "a schoolmaster to bring us to Christ;" so may creed and theologian, priest and sacrament. Sometimes they are; often they are not. That they sometimes are not Mr. Smith's article makes very clear: a catechism which declares that "it is to the priest *only* that the child must acknowledge his sins if he desires that God should forgive him" interposes the priest not only between the child and Christ, but between the child and the parent. Such teaching is not only bad theology, it is bad morals.

The question of Church Establishment happily concerns Americans only remotely and indirectly; but we do not wonder that not only the followers of Knox and Cartwright but also those of Cranmer and Hooker object to being made by a Church Establishment indirectly responsible for such teaching. Whether any Christian Church can be broad enough to contain at the same time teachers who declare that sins should be confessed only to the priests, and those who inculcate direct and immediate confession to the living God, may be questionable. It ought to be broad enough to include the individualism which discards human mediation and goes direct to God as revealed in Jesus Christ, and the sacerdotalism which employs human mediation in order to come to God as revealed in Jesus Christ; but whether it can include those who both affirm as a sacred conviction and those who condemn as an unscriptural opinion the direct and immediate access of the soul to God may be well doubted. What effect this form of sacerdotalism may have on the question of establishment we shall not venture to prophesy, though we think it far more perilous to establishment than have been the protests of the Nonconformists to the continued establishment of the Church, so long as it continued to be avowedly Protestant. But that it will win any serious and permanent triumph in the land of Wycliffe and Tyndale, Cranmer and Latimer, Brown and Bunyan, we do not believe.

However this may be, the Hon. Samuel Smith's article is to be commended to the careful consideration of our readers as a valuable contribution to the proper understanding of current ecclesiastical history. In its exposition of the degree and extent of the approach of the extreme sacerdotal party to the Roman Church it will be a surprise to most Protestant readers, whether in the Episcopal or non-Episcopal churches of this country.

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COLONIAL AMERICA

BY

PHELPS WHITMARSH

Author of "The World's Rough Hand," and Special Commissioner of The Outlook to the Philippines.

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I.

The Situation in the Hawaiian Islands

IF a stranger is capable of judging, annexation seems to have agreed with Hawaii. That, at least, is the impression a stranger gets upon entering the capital. After one has ceased to gaze admiringly upon the scenic magnificence of the surroundings, after one has become accustomed to the preponderance of Asiatic and Polynesian faces, one is rather surprised to find that in business enterprise, public works, schools, and general activity and spirit, Honolulu is distinctly American. It is too little known, I think, that the Anglo-Saxon element in Hawaii, and particularly the American part of it, has been for many years the guiding element in all matters pertaining to education and good government. It may be said, indeed, that everything that was good under the monarchical government, every advance that was made toward civilization, was entirely due to "white" influence. It was this same element, moreover, the one that had prompted and upheld the monarchy for so long, that, when circumstances made the change imperative, formed an independent government, and, later, brought about annexation. So that, when Hawaii was made a part of the United States, it was not the incorporation of a primitive or semi-barbarous race, nor yet the union of peoples wholly strange to each other's laws and institutions, but rather the blending of two countries whose governments and interests were similar, and whose national policies were identical. It was the inevitable outcome of natural relationship.

When one stops to consider how much has been done with these islands by a mere handful of white men, what good bread, if I may use the simile, has been made out of barbaric dough by a little Anglo-Saxon leaven, and when one has seen how little has been accomplished in similar islands by Latin and other leaven, one is forced to agree with the general belief that the Anglo-Saxon race has a genius for colonization and that it is the best fitted to rule the unenlightened peoples of the earth.

One cannot, moreover, take the most casual glimpse of Hawaii without feeling an immense amount of admiration for the special group of men who, after overthrowing a weak monarchy, had the force to establish and maintain an independent republic, who had the wisdom and strength of purpose to keep it free from corruption, and who, unmindful of selfish interest, transferred the sovereignty of the islands to the United States. It is a pity that in American politics we have not more of such men.

During my interview with the first and only President of Hawaii, he spoke freely in regard to the present situation and the

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future outlook. His remarks were substantially as follows: "Personally I am in favor of Hawaii being taken into the United States as a Territory, with the prospect of its becoming a State at some future time, rather than that she should enter as a State immediately. Although there are some dissenters, I believe that the majority of the people here, and certainly the thinking people, are of the same mind. My main reason for believing a territorial form of government to be for the best is that, in spite of the preparation we have had for political union by nearly six years of self-government as a republic, with all the responsibilities that such government brings, and notwithstanding the fact that we have an Anglo-Saxon element here fully capable of organizing and carrying on State government, we have, on the other hand, a large percentage of Hawaiians and Portuguese, who need education in American principles and who need more time to apply them practically. And, just as our experiences as an independent power have fitted us for annexation and made the step an easy one, so, I think, our schooling under the territorial system will again be educational, and gradually prepare the way for Statehood. A period of probation such as this will, I feel sure, be beneficial to the business interests of the islands, and will more likely assure us good government and ultimate success as a State.

"In order that we may take our place as a part of the United States with as little friction as possible, and without disturbance to commercial interests, it is important that all radical changes, whether of government or of administration, shall be gradual. It is necessary, indeed, that our political structure, instead of being torn down and another building raised in its place, shall be a development of the present edifice. By such a method, the misunderstandings and fears of the Hawaiians will be quieted, confidence in business lines will be continued, and the community at large will have time to prepare and adjust itself to the new conditions. With the report of the Hawaiian Commission, now before Congress, as a whole, I agree; for, with the exception of the executive power, its changes are not radical. The Hawaiian Commissioners were not slow to perceive that our civil system was suited to the local conditions, and to see that any variations in our legislative and judicial functions would disconcert the administration of affairs and involve a troublesome term of readjustment. With every detail of the Hawaiian Commissioners' report, however, I do not agree. There are two changes which, inasmuch as they remove present safeguards against corruption, I should prefer not to have made. One, the establishment of the American system of office distribution, whereby the Governor has the sole right to remove and appoint certain officers, if carried out, will inevitably lead to a feature which, though American, is undesirable. I refer to the spoils system. In case of a weak man being appointed as Governor, his political power would be by far too great. The other, the doing away of the present advisory feature of our administration, is equally undesirable for the same reason, and also because it is possible that, without such a check, good government may be rendered as uncertain as it was before the days of the republic. On the whole, however, I believe that by the establishment of a territorial form of government and by continuing the existing laws of Hawaii, not inconsistent with the Constitution and laws of the United States, the transition from an independent republic to a greater republic's possession will be brought about harmoniously and without the evil effects which the more radical changes of Statehood would, at this stage of our political development, entail."

It is probable that when the report of the Hawaiian Commissioners is considered by the United States Congress, the suggestions in regard to the system of qualified franchise may be opposed as un-American. In order that good government may be maintained, it is proposed to have an educational qualification for Congressional voters, and an additional property or income qualification for those who vote for Senators. This to assure, in the first place, an intelligent vote; and, in the second place, to put power, not in the hands of an ignorant and irresponsible class, but with those who have something at stake, and are more likely, therefore, to have the interests of the country at heart. In the United States such a law is not required—the ignorant class is more than balanced by an intelligent one; but in Hawaii, where, according to the census

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of 1896, there are but 6,000 whites to 39,000 of Hawaiian blood and 15,000 Portuguese, qualified franchise, at present, seems a necessity. In this connection I cannot do better than quote the words of the Hon. William O. Smith.

"It is not that we are un-American," said Mr. Smith, "that we urge these qualifications, but because we do not want to see American principles demoralized; because we do not want to lose the benefits of American government; because, in fact, we *are* American."

American principles of government, suitable as they may be for the territory and people which they were made to fit, cannot be applied suddenly and indiscriminately to other countries with the best results, unless they are modified to suit the local conditions. Considerations of race, language, traditions, previous government, and especially the intellectual and educational status, all enter into the problem. As we know by long experience that no man's judgment is sufficiently mature to entitle him to a voice in public affairs until he is twenty-one years old, and as we have, in consequence, disqualified him from voting until he has reached that age, so we shall do wisely to disqualify the ignorant element in Hawaii until that element has attained years of discretion—until it, too, has become, in its full sense, of age. By far the largest part of those persons in Hawaii who are eligible for United States citizenship are, as yet, children in their knowledge and practice of a democratic form of government, and as such they are no more fitted to be invested with the majority rights than five children in a family of seven are fitted, by reason of their numbers, to rule the household.

No Americans know Hawaii, its people and its conditions, as well as the men who made it what it is to-day. Many of them were born on the islands, most of them have spent the greater part of their lives here, and all have worked steadily and unselfishly in the interests of humanity, righteous government, and civilization. What they have accomplished is before the world for judgment—an example of Anglo-Saxon superiority and clean politics. And, such being the case, there are surely no better men than these to advise the Administration at Washington concerning the best course to pursue in the future government of the new territory. It is greatly to be hoped, therefore, that the Hawaiian Commissioners' Report, which is based on the experience of the present Hawaiian Government, will be made a law as it now stands.

The fact that perhaps one-half of the present population of Hawaii is composed of Asiatics, for the most part contract laborers, though formidable on the face of it, cannot be rightly called either a detriment or a menace to the country, inasmuch as the element is mainly a floating one, which, when restricted by the application of the United States labor laws, will doubtless decrease steadily. On the other hand, it may be said that but for the importation of Asiatic labor when the sugar industry was in its infancy, the present commercial prosperity of the islands, with all the good that invariably follows in prosperity's wake, could scarcely have been attained. Contract labor may not be in accord with American institutions, nor in sympathy with the ideals of civilization, but the practical benefits which have grown from it in this and many other countries are sufficient, I think, to show that it is by no means an unmixed evil. Nevertheless, the wisdom of bringing together two such antagonistic races as the Chinese and Japanese in uncontrollable numbers is to be questioned.

With the growing demand for labor which the increased production of sugar makes necessary, and the restrictions which the United States laws will place upon it, Hawaii has before it, at no very distant date, the solution of the common tropical labor problem. Since the only local labor reserve—the Hawaiians—are, as a rule, too indolent, or consider it beneath them, to work in the plantations, immigration must be induced from other countries. European immigration is specially desired, and an effort is now on foot to encourage Italian labor. There can be no doubt, I think, that the Latin races adapt themselves more readily to low latitudes than do the races of northern Europe; and from personal knowledge of the Spanish laborer in Cuba I am of the opinion that as an immigrant he is decidedly superior to the Italian or Portuguese. The steady inflow of sturdy peasantry from the north of Spain and the Canary

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Isles has been Cuba's salvation since the abolition of slavery, and their return to Spain in such numbers of late is looked upon by all employers of labor there as a misfortune. Hard-working, thrifty, law-abiding, and intelligent as is this class of Spanish labor, it would seem as though it might be profitably introduced into Hawaii.

That much-mooted question whether the white man can be acclimatized to the tropics or not need not be discussed here, for the reason that Hawaii, in spite of its latitude, cannot be called tropical. Its insular position, the almost continual and cooling breath of the northeast trade-winds, and the tempering effect of the Alaskan current have combined to give these islands a climate of extraordinary equableness without extreme heat. For the year 1897–98 the maximum heat of the hottest month (August) was 85.4°. Already, according to Professor Blackman, white men in Hawaii have been "engaged in small farming, in all manner of field-work and other manual labor, without serious inconvenience, for two years." And if proof be needed to show that the Anglo-Saxon race does not deteriorate from generation to generation in Hawaii, one need only point to the activity, vigor, and large number of the early missionaries' descendants. Hawaii's great hope in the settlement of its labor question, therefore, lies in the possible immigration of a sufficient quantity of white labor. Under present conditions this cannot be expected. Wages are no inducement, and white men will not work in the cane-fields with Asiatics. With the advance in wages which the new laws will undoubtedly bring, however, and a system of co-operation or of leasing small holdings to individuals, like that adopted by the Cuban planters, it is probable that the population of whites will materially increase. In any case, better wages will certainly draw a better class of laborers.

The principal, one may say almost the only important, Hawaiian product is sugar. Out of a total value of $16,000,000 for exports in 1897, more than $15,000,000 stands for sugar. Since minerals and coal are not found on the islands, and as, moreover, the sugar industry has proved an unusually profitable one, there is little doubt that sugar will always be Hawaii's mainstay. Greatly enriched as Hawaii has been by this industry, the very fact that it has been and is much more profitable than any other investment has been, at least in one respect, a drawback; for it has led to the neglect of those agricultural pursuits which could be carried on to the greater benefit of the many. Rice, grown exclusively by the Chinese, is a poor second in the list of exports, and coffee third. Beyond these and a little fruit and honey there is nothing worthy of mention. Tobacco, though the plant grows luxuriantly where sown, has received little, and certainly no expert, attention; neither has the cultivation of fruits, flowers, vegetables, or cereals been exhaustively treated. Perhaps an impetus may be given to these things by the extension of the American tariff; but the institution of a thorough system of agricultural experiments in the various soils and altitudes afforded by the islands, by the Department of Agriculture, is the most practical way of developing Hawaii's productive possibilities. It is to be noted that the trustees of the Kamehameha school, in aiming to provide their scholars with suitable occupations, are considering flower culture for perfumery uses as a study and industry. The Hawaiians show an unusual love for flowers, and, what with the school's abundant resources, and the diversity of land and climate at its disposal, it is entirely within the probabilities that such an industry could be successfully established. Whether it can be or not is a matter which can be decided only by systematic experiment aided by practical experience; but, whatever the final outcome might be, a whole-hearted attempt in this direction could scarcely be otherwise than advantageous and instructive to the scholars employed; nor could it fail to add valuable agricultural knowledge to the community at large.

The future of the pure Hawaiian, like that of the aboriginal Australian, the North American Indian and of the Hawaiian's nearest of kin, the Maori, is extinction. From Cook's estimate of 400,000 in 1778 the population dwindled in 1823 to 142,000, and is now less than 31,000. Venereal and epidemic diseases, drunkenness, the practices of the kahunas or medicine men, change of habit, leprosy, and unchastity are the chief causes of this

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excessive diminution. Notwithstanding their present state of education and enlightenment, there seems to be no hope for them. I am told by one whose authority is not to be questioned that one-half of the Hawaiian women to-day are leading unchaste lives with the knowledge and consent of their husbands and families. The inevitable end of this fine, in many respects noble, race is the one sad feature of Hawaii. It is another illustration of the fact that civilization is a war of races; a war in which those who are most abundantly supplied with psychic and moral forces are the conquerors and survivors.

The island territory of Hawaii has a great and a prosperous future before it. Under American laws its commercial advantages will be expanded to the utmost, its population will be gradually changed for the better, and its value will be greatly enhanced. Perhaps no better example of the benefits of a stable government exists to-day than that of Hawaii. Although land values have steadily appreciated and commercial interests materially increased since the enactment of the Reciprocity Treaty in 1876, there has always been a feature of uncertainty in regard to the future that has discouraged outside capital and prevented the intrinsic value of the islands from being practically recognized. Since annexation has come, however, with its accompanying guarantee of governmental permanence and stability, business interests have advanced by leaps and bounds. New buildings are going up in all directions, scores of new plantations and enterprises are being established, and everything points to peace and prosperity. The benefits of annexation, however, are not all one-sided. From a commercial point of view it is to be noted that during the first twelve months of American sovereignty imports from the United States jumped from $8,695,000 to $12,118,000.

But the matter of imports and exports is of small moment when compared with the splendid commercial position which the islands command. As a half-way house at "the cross-roads of the Pacific," as a recruiting, victualing, repairing, and coaling station for the coming great trans-Pacific trade, as a unique strategic point, as a mid-ocean naval depot, as a link in the chain of American influence, as an outpost toward the greatest undeveloped field for commerce that the world contains, and, finally, as a possession in which it has been proven that the white man can live and flourish, I consider that the acquisition of Hawaii by the United States was a most valuable one, and that in the matter of profitable considerations the United States got the best of the bargain.

Honolulu.

The Temperance Text-Books

By Mary H. Hunt

THE Outlook of August 19 very kindly published, with other letters, one of mine on the Atwater fallacies concerning alcohol. An editorial in the same paper, referring to my letter, says: "Mrs. Hunt seems to us not to touch the issue raised by The Outlook." This editorial, in stating the issue, says:

> The only question raised is whether the teachings of the text-books on physiology and hygiene which have been published by the society which Mrs. Hunt represents are accurate or inaccurate.

No society which I represent, to my knowledge, publishes any school text-books on physiology and hygiene. The vehement utterances of The Outlook would imply that its criticisms were the result of an exhaustive examination of these books. But how thorough could the investigation have been which failed to see from the title-pages that the books in question are not published by any society, but by the same publishing houses which issue the other text-books used in our public schools?

The Outlook also says:

> These books have been put into our schools owing to the zeal of the few and the carelessness of the many.

There again The Outlook is mistaken. During the last seventeen years fully seventy million people in these United States, through their representatives in the National Congress and their State Legislatures, have said with the solemn emphasis

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of law that all their children in all their public schools shall be taught the nature and effect of alcoholic drinks and other narcotics in connection with physiology and hygiene. The public-school children of every State but three, and of every Territory in the Union and of the District of Columbia, are under more or less stringent laws requiring this study. When these laws began to go into force, the question arose as to what should be taught regarding the nature and effects of alcoholic drinks and other narcotics. Therefore, in 1887, a syllabus of facts established by modern investigation was prepared by competent experts and signed by over two hundred most representative names in this country in medical, chemical, legal, legislative, and philanthropic circles, as a standard for school literature of this kind.

The indorsed text-books of physiology and hygiene used in our public schools conform with that carefully prepared and widely indorsed standard. As the influence of this widespread education began to be felt, certain of the self-indulgent classes whose habits are reproved by this public-school instruction began to object that these text-books are inaccurate. Therefore, in 1897, friends of this form of education, in temperance societies and churches, and others interested in the public good from many parts of our own country, invited a committee of eminent medical men, most of them representing our medical colleges, to carefully examine these books and to point out any statements they might contain which were not supported by scientific authority, in order that errors, if such existed, might be corrected.

Not one of these eminent men, after careful examination, pointed out a single statement in any of the books calling for correction. Their report in this respect was corroborated by eminent authority in Europe. In addition to this, a committee of three physicians, two educators, and three teachers of ethics permanently represent a National society for the purpose of carefully watching to prevent error from creeping into the instruction given in these books. All these facts have been widely given to the public as they have occurred. In view of this, to say, as The Outlook does, that the indorsed text-books on physiology "have been put into our public schools owing to the zeal of the few and the carelessness of the many," shows an unaccountable forgetfulness of current history.

On the title-page of some of the indorsed books are names better known to science than those of their critics. As to primary books being "anonymous," it should be remembered that every spelling-book does not bear the name of Noah Webster, but that does not condemn it, provided its teachings are in harmony with the standards of lexicographers. Neither does the absence of a great name on every child's book on physiology for lower grades condemn that book, if it is in harmony with accepted standards, as are all the indorsed books on this subject.

Regardless of all this, The Outlook says that the indorsed text-books should be taken out of our schools because they are "*inaccurate, unsound, and dangerous.*"

This is a grave and wholesale charge against a large class of school literature. The real issue is not the value of any particular books or book, but whether truth points to total abstinence, or to Professor Atwater's "three glasses of whisky" given his man in the glass box (or its equivalent ot alcohol per day), as Nature's law for the normal human being. If this charge of inaccuracy could be sustained no one would be more eager than the friends of temperance education to have the inaccuracies corrected; for well we know that truth, and the whole truth, alone is strong. It is an unwarranted assumption to charge that temperance people want untruths taught for the sake of effect. They are not so demented. Untruth or a distortion of truth reacts upon any cause that resorts to it.

What is the truth on this subject which should be taught the children of this country? This is a serious question freighted with individual and National destiny.

Professor Atwater's report and The Outlook charge that it is an error to teach without qualification, as the text-books in question do, that alcohol is a poison and that it is not a food. I maintain that this charge is unfounded. Assertion is not proof. To show that it is unfounded, let us first inquire if the words poison and food are used by The Outlook in the same sense that they are in the text-books. An

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endless amount of energy can be wasted in a discussion, and error supported, by not holding to established definitions.

The following parallel columns show that there is in these text-books no juggling with definitions to make a point, but, instead, that their definition of a poison, and statements concerning the poisonous character of alcohol, are without bias or distortion, and are sustained by most eminent authorities:

What the indorsed School Physiologies teach as the definition of a poison, and as to alcohol a poison.

Among the many fermentations, there is one which demands special attention on account of its consequences to mankind; one of its products is the liquid known as alcohol—a poison which is the main constituent of all commonly used intoxicating drinks. A poison is any substance which tends, when taken into the body, to injure or kill it.

From a high school text-book, "Human Body, and the Effects of Narcotics" (p. 26), by H. Newell Martin, M.D., late Professor of Biology in Johns Hopkins University.

It (alcohol) is a poison and imparts its poisonous quality to any liquid containing it. It primarily affects the brain, and is therefore classed as a cerebral or narcotic poison.

Any substance whose nature it is, when absorbed into the blood, to injure health or destroy life, is called a poison.

From a high school text-book, "Outlines of Anatomy, Physiology, and Hygiene" (pp. 2 and 56), by Roger S. Tracy, M.D.

Any substance capable, when absorbed into the blood, of injuring health or destroying life, is a poison. Alcohol is capable of destroying life when taken in sufficient quantities, as has been proved by numerous instances of death following the drinking of spirits on a wager, or a draught of brandy or gin taken in ignorance by a child. Alcohol is also capable of injuring health, as is proved over and over again every day. Few people have not known of one or more cases of loss of health from this cause, while physicians are meeting them constantly.

Remember this: Alcohol is a poison. It is classed as such in standard treatises on poisons in medical dispensatories, and by eminent medical writers too numerous to mention.

From an advanced grammar grade text-book, by Albert F. Blaisdell, M.D., "Our Bodies and How We Live."

As the foregoing extracts are a sample of the teachings on this question of all the indorsed text-books, further quotations would only be repetition.

What standard authorities teach as the definition of a poison, and as to alcohol a poison.

A poison is a substance which, when absorbed into the blood, is capable of seriously affecting health or of destroying life.

From a Treatise on Poison (p. 18), by Alfred Swain Taylor, M.D., F.R.S.

They [workmen, women, and children] absorb under all its forms a poison that filters through all their body, which, under the action even of small doses daily repeated, breaks the strength, paralyzes the nervous system, annihilates little by little the intelligence, strikes the drinker with precocious senility, and makes, in a few years, sometimes even in a few months, of an individual once robust, active, and a valuable member of society, a being abject, degraded, and infirm. This poison is alcohol.

A. Motet, M.D., of Paris, Member of the French Academy of Medicine, in an address before the Sixth International Congress against the Abuse of Alcoholic Liquors.

Professor Riche, in an address before the Academy of Medicine, urges that people should be educated to know that alcohol itself, brandies, whiskies, etc., are distinctly toxic, *i. e.*, poisonous.

The impurities of alcohol do not alone constitute the danger of its use, and if these impurities, together with the essential oils and other ingredients added to alcohol in the manufacture of various liquors, have their particular injurious properties, perfectly pure ethyl alcohol itself exercises a dangerous action upon the animal economy, and it must be considered as a true poison.

M. Th. Belval, quoted in the French "Journal of Hygiene" by the editor, Dr. Pietra de Santa, formerly physician to the last Napoleon.

As in my recent letter, published in The Outlook, were quoted a long list of eminent authorities who without qualification call alcohol a poison, restatement is unnecessary.

These columns show that the teachings of the text-books and that of acknowledged authorities are identical. Where, then, is the error? Professor Atwater says: "Alcohol used in quantities and ways which cause no injurious effects cannot properly be called poison." But poisons such as morphia, chloral hydrate, digitalis, strychnine, are classed by the foregoing authorities as poisons, as well as alcohol, and yet these substances are often prescribed in quantities and ways which, physicians say, cause no injurious effects, but good instead. This fact has not led authorities to define them as "*sometimes* poisonous." There is no reason why an exception should be made to this rule in the case of alcohol.

In order to substantiate their criticisms on this point, the critics are obliged to

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shape a new definition of a poison, which makes the nature of a substance depend upon its quantity instead of its quality. Such a definition would not be in accordance with established authorities. Applied to alcohol, it virtually would say, the character of alcohol in small amounts differs from the character of alcohol in large amounts. A great chemist and physician, Sir Benjamin Ward Richardson, said: "The character of a substance does not depend upon its quantity, but its quality."

The Outlook charges, and returns to the charge, that the text-books are inaccurate. To support this it quotes from a paper by Professor C. F. Hodge statements from the school text-books saying that alcohol is not a food, opposite statements from Fothergill's "Practitioner's Handbook" saying that alcohol is a food. On which side lies the error?

Professor Fothergill gives his reason for calling alcohol a food. He says: "If alcohol is oxidized in the body, then it is a true food, or furnisher of force." This is the reason given by others who make the same claim, Professor Atwater among the number. His much-heralded experiments have verified the work of previous investigators who also have shown that alcohol is oxidized in the body. But *is* it *therefore* a food? Reduced to a syllogism, the reasoning of those who claim that it is would be:

Anything that is oxidized in the body is food.

Alcohol is oxidized in the body.

Therefore alcohol is food.

In this "the error lies in the major premise," viz., anything that is oxidized in the body is food. This error has been set forth by physiological chemists, and was clearly pointed out in an address before the International Medical Congress in Moscow in 1897, by Robert Koppe, M.D., who said that—

> The opinion that ethyl-alcohol is a useful source of energy in the human organism (and therefore a food) in consequence of its combustibility is not scientifically justified.
>
> The consideration alone that a substance is oxidized in the body in no wise justifies its use as an energy-furnishing food. Morphine, as is well known, burns in our bodies into oxide of morphine. Happily, however, it has not occurred to any one to proclaim morphine for this reason a proper source of energy (a food) for the human organism, as is, unfortunately, done in the case of ethyl-alcohol.

Among other poisons which are oxidized in the body may be mentioned the poisons phenol (carbolic acid) and muscarine, the poisonous principle of toadstools. If alcohol is a food because it is oxidized in the body, then these noxious substances for the same reason must be food also. The suggestion is absurd if Professor Fothergill and The Outlook mean the same thing by a food that is commonly understood—*i. e.*, a substance that nourishes the body without injuring it. Evidently they do not; and here is another case of using a word in a different sense from its commonly accepted meaning, the sense in which it is used in the indorsed text-books.

It is not the object of these text-books to teach medicine; that is left to the medical colleges; therefore the medical value of alcohol, whatever that may be, or the possible effect of minute amounts in abnormal conditions, is not treated in them. The laws of forty-two States and of the National Congress in this country require the nature and effects of alcoholic *drinks* and other narcotics taught all pupils in all schools as a part of physiology and hygiene —that is, the nature and effects of alcohol as a beverage; and only as such do the text-books treat the subject.

It is well known that physicians say that there are abnormal conditions of the body in which poisons are tolerated with beneficial results. This the text-books neither deny nor affirm; it is outside of their province. To criticise them for not doing it shows a misconception of their purpose.

In judging of the accuracy of a book, to read into the terms it uses a meaning which is at variance with standard definitions of those terms, and from that basis to pronounce the teachings of that book inaccurate, is, to say the least, most unjust, and will fail to influence the intelligence of the age.

There is a serious inaccuracy in The Outlook's parallel-column citation from the paper prepared by Professor C. F. Hodge. The two paragraphs from "Blaisdell's No. Two" are quoted as if they originated in that book, whereas they are the utterances of two of the foremost scientists of their time—Dr. Reuben D.

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Mussey, who was Professor of Anatomy and Surgery, Materia Medica, and Therapeutics in Dartmouth, Bowdoin, and Miami Colleges, and Dr. E. L. Youmans, the founder and for many years editor of the "Popular Science Monthly." It is not the indorsed books, therefore, that are criticised in this case, but these two eminent men. It is strange that their names should have been struck out when both were plainly attached to the quotation in the text-book.

The Outlook questions whether anything on this subject should be taught the children in our public schools. There it differs from the American people. As we have seen, they have decided almost unanimously that their children shall be taught, as a part of the laws of health, the dangerous and evil character and effects of alcohol as a beverage, as well as of other narcotics. In this respect other nations throughout the civilized world are moving forward to follow our example. In Germany a petition was recently presented, signed by a large number of eminent physicians, asking for a law requiring this study to be taught from the standpoint of total abstinence.

If anything is to be taught, The Outlook evidently would have us teach: First, that alcohol is *sometimes* a poison. But neither The Outlook nor any one else can tell how much for every individual drinker would be a poison or how little would not be, nor how soon a dose at first non-poisonous may become poisonous; nor can it prove that small non-poisonous quantities are not cumulative in their effects, leading to final catastrophe. It is, therefore, evident that truth would suffer from any such modification of the statement that alcohol is a poison as here advocated.

Second, The Outlook would have us teach that alcohol is "sometimes a food;" but it cannot foretell when in any case it would cease to be a food and become a poison. As we have seen, the only reason given for ever claiming food value for it is that a certain amount of it is oxidized in the body. Competent authorities say that that does not prove it a food. Therefore truth would again be sacrificed.

The Outlook objects to total abstinence being taught. Not until it can get repealed the law, as fixed as the law of gravitation, whereby a narcotic like alcohol has the power to create an uncontrollable appetite for more, will the truth support any other teaching than that of total abstinence as great Nature's law which will safely apply to all. No total abstainer ever became a drunkard. Drunkenness is a result of moderate drinking.

The Outlook would have us teach that temperance is self-control; but of what use is it to teach self-control in the use of a substance like alcohol, which has the power to destroy self-control and to make it impossible?

If the text-books should be revised to teach what The Outlook wishes, they would be most "inaccurate, unsound, and dangerous," and would deserve the anathemas of the coming generations who would be misled by them.

Sacerdotalism in England

By Samuel Smith, M.P.[1]

THE question that eclipses all others in the religious world of Great Britain and her colonies is the enormous growth of sacerdotalism in the Anglican Church. It affects not only the British colonies, but also the United States; indeed, all places where the English language is spoken; and it is closely connected with the enormous efforts which the Church of Rome is making to regain her hold on the Anglo-Saxon race. The two movements are not identical, but run in parallel lines and tend more and more to blend. It is high time that the Protestant Churches should recognize that this is their deadly enemy, and combine to resist it with their whole strength. The evangelical and sacerdotal conceptions of Christianity cannot harmonize. They are radically opposed. Salvation by faith in Christ is not reconcilable with salvation by priests and sacraments. These two conceptions are now, as it seems to me, in deadly antagonism in the Anglican Church.

[1] The substance of an address delivered before the Pan-Presbyterian Alliance in Washington, October, 1899.

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This movement sprang up in Oxford in the year 1833, under the auspices of Newman, and afterwards of Pusey. These two devout men were steeped in Catholic and mediæval theology. They had not the faintest sympathy with Protestant and evangelical doctrines. Newman went over to Rome, but Pusey continued an Anglican, though holding almost all the doctrines of the Church of Rome. The chief means for spreading their views in England was the celebrated issue of Tracts for the Times. This popularized the High Church view among the clergy. It came at a time when religion was at a low ebb in England; it took hold of ardent and enthusiastic young men and spread like wildfire. It was largely propagated by stealth in its earlier days. The doctrine of "reserve" was taught by both Newman and Pusey. They held that they were at liberty to withhold from the public the full knowledge of their views until it was ripe for receiving them. Newman quoted with approval the following maxims of Clement of Alexandria: "He both thinks and speaks the truth, except when careful treatment is necessary, and then, as a physician for the good of his patients, he will lie, or rather utter a lie, as the Sophists say. Nothing, however, but the neighbor's good would lead him to do this. He gives himself for the Church." Dr. Pusey says in his work upon the confessional: "No confessor should ever give the slightest suspicion that he has ever alluded to what he has heard in the tribunal; but he should remember the canonical warning that what I know through confession I know less than what I do not know." Pope Eugenius says that whatever a confessor knows in this way he knows it *ut Deus;* while out of confession he is only speaking *ut homo.* "So that as man he can say that he does not know that which he has learned as God's representative. I go further still; as man, he may swear with a clear conscience that he knows not what he knows only as God."

This Romanizing movement has been tainted all through by the element of deceit. It has been spread largely by secret societies in the Anglican Church. These have been now fully disclosed to the world in the remarkable book, "The Secret History of the Oxford Movement," by Walter Walsh. Some of these societies are "The Holy Cross," "The Guild of All Souls," "The Confraternity of the Blessed Sacrament," besides the great public society of the English Church Union; these contain altogether seven or eight thousand clergy. They all teach high priestly doctrines, some of them almost every doctrine of the Church of Rome, including the mass and confessional, the invocation of saints and of the Virgin Mary, purgatory and the seven sacraments.

In the earlier days of this movement the bishops vainly struggled to suppress it. But of late years they have swum with the current; indeed, most of the bishops appointed of recent years have been sympathizers with this movement. Mr. Gladstone and Lord Salisbury were both themselves High Churchmen, and their appointments were mainly in that line. Among the means used to propagate these doctrines, theological colleges have been chief. Most of these colleges now belong to the ritualist party, and in most of these the confessional is insisted upon.

Doctrines are taught which differ little from those of the Church of Rome. Elementary schools are also largely used. More than half the children of England are educated in Church of England schools which are practically under the control of the parish priests. Then at confirmation a large proportion of the youth of England passes through the hands of the clergy, and many of them use this opportunity for inculcating extreme High Church doctrines, even insisting upon going to confession in some cases without the knowledge of the parents. Sisterhoods and convents have played a great part in this work, for women have come under the power of these ritualist priests through the confessional to an amazing extent. Catechisms and manuals are also circulated largely, and many of them teach such doctrines as the necessity of priestly absolution for the forgiveness of sins. I will quote one specimen from the catechism published by the "League of the Holy Cross" for young children. "It is to the priest only that the child must acknowledge his sins if he desires that God should forgive him. Do you know why? It is because God, when on earth, gave to his priests, and to them alone, the divine power of forgiving sins. Go to the priest,

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who is the doctor of your soul and who cures you in the name of God. I have known poor children who concealed their sins in confession for years; they were very unhappy; were tormented with remorse, and if they had died in that state they would certainly have gone to the everlasting fires of hell."

I have examined several of these catechisms, and have found these doctrines contained in most of them. They all teach that the priest is a kind of miracle-worker; that he receives at ordination supernatural powers. In the ordination services of the Church of England these words are addressed to him: "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." Formerly these words were understood in a kind of unnatural sense, but now they are literally interpreted as giving the power to forgive sins. Sins before baptism are supposed to be forgiven by that sacrament; but sin after baptism, it is taught, can be forgiven only by what is called sacramental confession and absolution. So that the power of life or death practically rests with the priest.

As to the teaching regarding what they call the "Holy Eucharist"—they never use the Scriptural term, "the Lord's Supper"—I quote as follows from one of these catechisms for children: "When the priest begins the prayer, that which is on the altar is bread and wine; when the priest ends the prayer, that which is on the altar is Christ's body and blood; it is Jesus; it is God. Who does this? The priest, acting for Jesus in the power of the Holy Ghost. How does he do it? I cannot tell you. He does not know himself how he does it, but it is done. It is a work of God, and no one knows how God works. If you were to ask the great St. Michael, he could not tell you. If you were to ask the blessed Mary, she could not tell you. It is God's own secret, a knowledge which belongs to Him and to no one else. We go to the altar and kneel down, and the priest comes to us with the blessed sacrament. We receive that which looks like bread and which tastes like bread; we receive that which looks like wine and which tastes like wine; but that which we receive is the body and blood of Christ. It is *Jesus* himself; it is ALMIGHTY GOD."

Indeed, there is an absolute contradiction between evangelical and sacerdotal religion. No compromise between the two systems is possible. The attempt to combine them both in the English Prayer-Book has an enfeebling effect upon the mind. It leads to casuistry, and is the parent of a whole crop of shifts and evasions. The origin of this difficulty was the compromise in the time of Elizabeth between the Protestant and Catholic elements in England. The Reformation was arrested in its natural development at the instance of the sovereign. To please the Protestants the articles were drawn up in a strongly Calvinistic and evangelical sense, but the liturgy contains considerable remains of Roman Catholic doctrine. Hence there have always been two parties in the national Church, each trying to overturn the other. During last century and the earlier part of this one the Protestant element was supreme; but since the rise of the Oxford Movement the sacerdotal element has rapidly developed and has now gained the supremacy. It is as strong among the clergy as in the days of Archbishop Laud, but it has at last produced a strong revolt among the Protestant laity of the Anglican Church, very similar to that which took place in the time of the Long Parliament. We are bound to have a conflict somewhat resembling that which occurred in the seventeenth century; not, of course, with carnal weapons or with civil war, but with the weapons of earnest religious controversy. The nation now grasps the importance of the issue, and the discussion that is going on all over England is having a wonderfully educating effect upon the people; it is leading them to study their Bibles and to search into the origin of their religious opinions. It is impossible to keep this question out of Parliament, in consequence of the state of the Church being so closely connected with the Government. The bishops and the high officers of the Church are appointed by the Government of the day, and the Government is responsible to Parliament, and practically the Anglican laity have no control over the clergy except through Parliament, as they have no synods or self-governing courts. Therefore it is that strong debates have taken place in Parliament the last year or two, and will probably be repeated; and

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the effect of all this is very educating upon the nation. The probability is that the appointments made by the Government will now be more on the Protestant side and less in favor of ritualism; but it is clear that no thorough reform of the Church of England can take place until the laity get the power of self-government, until they are able to revise the Prayer-Book and make it a constant and homogeneous production.

Sooner or later the Catholic and Protestant elements must separate, for they are divided by an impassable gulf; and probably a good number of the extreme ritualists will go over to Rome. Several hundred of the clergy clearly have gone there already.

Rome regards this movement with great interest. Cardinal Vaughan recently said of the ritualists: "They are doing our work much better than we ourselves could do it; they are sowing the seed, while we, with folded hands, are standing by waiting to reap the harvest." A Roman Catholic priest writing from Manchester says: "At this hour five thousand Church of England clergymen are preaching from as many Protestant pulpits the Catholic faith to catholicizing congregations much more effectually, with less suspicion and more acceptance, than we can ever hope to do. We could desire no better preparation for joining the Catholic Church than the ritualist preparatory school; and the fact that from them we have secured the majority of our converts strengthens us in our view of it." It must be a matter of rejoicing to Romanism to hear Lord Halifax, the President of the English Church Union, which contains 4,200 clergy and thirty bishops, mostly colonial, saying in one of his addresses: "We are convinced that there is nothing whatever in the authoritative documents of the English Church which, apart from the traditional glosses of a practical Protestantism, contains anything essentially irreconcilable with the doctrines of the Church of Rome."

The archbishops and the bishops are at last alarmed at the public agitation upon this question, and are feebly trying to arrest the movement; they are beginning to dread disestablishment. The two archbishops have formed a court to try cases of ritualism, although they have no legal power to act in this manner. They have condemned the use of incense and processional lights in churches; but these are mere straws on the surface, and I much doubt whether they will deal with the roots of this movement. They are too much afraid of quarreling with the great High Church party. The evil is, indeed, too deep to be removed by cauterizing the surface. The Catholic ideas of the unity of the Church and of its apostolic descent have taken strong hold of many devout and cultivated men. Men imbued with reverence for the past, such as Gladstone was, are powerfully impressed by this conception of Catholic unity and continuity. Then large numbers of women have been brought under priestly power through the confessional, and they are training up their children in these sacerdotal views. It is unquestionable that a long and arduous struggle is before us. What the end of it will be no one can prophesy, but it seems more than probable that it will end in the separation of Church and State. The practical conclusion I come to is that all Protestant Churches should instruct their people, and especially the young, more fully in the principles of the Reformation; above all, they should show how these are derived from the Word of God. The pure religion of Christ is equally threatened on the side of rationalism and that of superstition. You in America feel the first of these evils most keenly; we in England feel the second; but there is a close connection between the two. The soul of man craves for certainty in the matter of religion; and where the Protestant presentation of it is of a thin and unscriptural kind, with doubts of the authenticity of Scripture, earnest souls crave after the assurance that is given of a so-called infallible priesthood. Wherever there is a decay of faith among Protestants, there ritualism and Romanism find their opportunity; and only a true revival of spiritual religion on evangelical and Scriptural lines, in my judgment, will enable us successfully to cope with these formidable movements.

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A Training-School for Servants

By Mary Hinman Abel

THE critic of women's ways has one argument in which he especially delights. He uses it with telling force when a band of women undertake to shield car conductors from wintry storms, to hang pictures in public schools, or to start a new charity.

Its briefest statement is: What right have women to be running about reforming this and that, when their own domain is disorganized? When are they going to straighten out the house service question?

No masculine assault is so successful as this. It is generally received in meek and self-accusing silence or is haughtily ignored. And yet, following an instinct that she cannot defend, the intelligent woman of the day goes on adding to her interests. She finds the greatest satisfaction in visiting school-houses and making reports on bad ventilation and drainage, though she knows that her own house is not faultless in these respects. She organizes the work of an asylum visiting board, discharges and reappoints to improve the personnel in an aged women's home, and tries to forget, often successfully, that her own home is badly served.

Let us look into this a little.

First—Is the present state of household service the fault of the housekeeper?

Second—Can she, unaided, mend matters?

Third—Is she disloyal to her immediate duty in taking up other interests and studying various outside questions?

To all of these I should answer, No.

The more closely we look into the present unsatisfactory condition of household service, the more we see that it is the result of great industrial and social changes as far beyond the reach of the individual woman at her fireside as is the question of inter-State commerce or of trade-unions. The employer of household labor of this and the previous generation has, it is true, played a part in these changes, but generally as ignorant and helpless a part as when, in buying a gallon of kerosene for ten cents, she unwittingly adds six cents to the Standard Oil Company's profits and helps build up a gigantic trust.

But on all sides the housekeeper is appealed to as a reformer. Is, then, a better adjustment of household service to the needs of the employer really in the hands of women? Is this particular branch of supply and demand radically different from others in which we expect a slow adjustment to come about by natural means? In no wise. These great forces will continue to act, labor will continue to specialize, the preference of women as well as men to work under systematic and intelligent supervision with definite duties and hours will more and more work against the ancient system on which the household is at present organized. Judging by the past, we could only predict that through the usual waste and loss a new order of things will slowly come about; perhaps some great company, greedily absorbing the combined millions of our house-service money, will dictate the quality and price of service and the general lines of household expenditure. Although in general it may be said that women stand for certain ideals in home life, they do not see clearly enough how these are affected by practical details of daily household management, and they seem to have little power as yet to influence these conditions; hence they may be forced into a method of living that has no regard for their ideals.

But there remains a question well worth discussion. Will the housekeeper of to-day be as unimportant a factor in these coming changes as was the housekeeper of twenty-five or fifty years ago in the readjustment of labor that substituted factory soap for the home-made article? Women as employers of labor and consumers of manufactured products have an economic importance whose value is more and more recognized, since it is women who direct the expenditure of the bulk of the household income; but heretofore they have acted each alone and without proper training for this important function. They have not effected modifications of household architecture to fit their needs, nor planned household organization and management more in accordance with modern

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requirements, simply because some of them have been too close to the question to get its true perspective, while others have not seen the real relation of home life to what they deemed larger questions. Mrs. A. or Mrs. B., at opposite ends of the town, each directing her Jane or Maria according to methods recommended by her mother or grandmother, fails rightly to understand the relation of the little drama being played out in her kitchen to the great forces of capital and labor, and her most self-denying efforts to straighten out her individual tangle may be at cross purposes to the general result.

Strange as it sounds, the only hope that the woman of the future will "rule her household" seems to lie in the training, experience, and real broadening that she is to get outside the home, for what the newspapers call "women's interests" can no longer be considered by themselves.

As the tide rises, no one wave moves on alone, but each is reinforced by others, and help comes from apparently divergent lines; so it may not be without significance in this very direction that the women who once delegated all their rights as citizens now take an active interest in politics, attend lectures on economics, and sign petitions for universal peace. A woman who is interested in a "Girls' Friendly," who is on the visiting board of an industrial school, of an orphan asylum or house of refuge, or who works in any one of the many problems of charitable relief, cannot help getting a better understanding of the position of women as wage-earners in different occupations and also of their social needs. She will see why the standard of living must be raised for this woman of our middle and working classes. She cannot return to her kitchen without seeing Jane and Maria in a new light. Even though much of this work seems superficial or to show love of organization for organization's sake, the effect on purely domestic questions of this wider range of vision is very evident.

And now this experience in working together is being brought directly to bear. Clubs of women, club sections, and study classes began to take up what they ambitiously called household science, and the various discussions, papers, and lectures have done for the practical affairs of daily life the inestimable service of raising them in dignity. Women that one day meet to read Shakespeare may later in the week discuss the expenditure of a $3,000 income or listen to a university professor who shows the place of such a subject in the science of economics. Extended courses and general lectures on household sanitation are carried on by other clubs, and the best methods of cooking and cleaning receive attention—all subjects, be it noted, that ten or fifteen years ago were not thought worthy of discussion by intelligent and refined people outside of their kitchens.

The federated clubs have also made household economics as a distinct department, and the Massachusetts clubs recently set aside an entire day for discussions of the service question. The Arundell Club of Baltimore within the last few weeks appointed, in connection with the Young Women's Christian Association, a joint committee instructed to study the local condition of house service and report on the feasibility of starting a training-school for household employees; but, instead of recommending this measure, a main feature of the report was the conclusion that in the matter of house service "demand was as much demoralized as supply, there being among housekeepers no consensus of opinion as to wages, hours of labor, or duties," and they recommended that means be taken, first of all, to better inform housekeepers as to the whole situation. The Collegiate Alumnæ Association has thrown the weight of its influence as a highly educated body in this direction, and has contributed valuable studies of the laundry and of house service.

All of these influences have been at work for the most part on women in mature life, already at the head of households. What of the young women now in school or college? All the signs look hopeful. The rebound from a too scholastic and unpractical training, already so clearly seen, will be in full force in another decade. The recognized value of manual training for girls as well as boys will raise the household arts to a new dignity and interest. What if the young college graduate is not "domestic" according to her mother's ideas? she will at least view with a critical eye the moss-grown traditions and inconsistencies of the present system. There is no sign that she will scorn love

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and marriage and the founding of a home, closely bound up as they are with primal instincts and needs. Let us hope that conscience and a trained intelligence will make her alive to all that conditions the success of that home. But this is not enough; more and more it is seen that she must have special training for her work. Welcome the club classes in sanitation and the principles of household management, and let the great Institutes, as the Pratt and Drexel and Armour, give especial attention to elective courses for the young housekeeper who has already a good education.

Perhaps the most significant sign of the direction in which experience is pointing is that the well-equipped training-school for household employees started two years ago in Boston by the Woman's Educational and Industrial Union, which has been watched with great interest by all who are studying this subject, has just been turned into a Resident School for Housekeepers, and that circulars giving an outline of proposed courses, etc., are to be sent to the graduating classes of all the women's schools and colleges in the country.

In short, the idea that the first and necessary step in solving the service question is the training of the employee has been definitely abandoned by at least one organization that has been experimenting along this line. The Housekeepers' Alliances that are being formed in our large cities are also discussing methods for bringing about the broader education of the woman who presides over the house. And they lay especial stress on courses that will appeal to the young woman fresh of mind and as yet unburdened with the actual cares of life. So long as school courses in natural science and economics avoid all application to practical daily life, the new-fledged graduate needs a post-graduate school just as much as does her brother who is to enter medicine or law. The hygienist must teach her what constitutes the sanitary house, with its plumbing, heating, and ventilation, and what is the relation of this house to public hygiene; also what is the proper choice of foods from the nutritional standpoint; while practical courses in marketing and cooking train the mind and eye in applying principles. The artist will show her how known laws of form and color and adaptation can be used in the furnishing of her house, and from the economist she must learn the principles that underlie this tangle that we call the service question, and that the expenditure of the family income is not a law unto itself.

That it is now so generally thought important that the housekeeper, present and prospective, should have such training for her duties marks a step in educational and economic progress. As Mrs. Richards has said, "This [the service question] is woman's problem; shall we solve it or shall we shirk it?" So far, most of us have shirked it, since we are in no wise competent to solve it. What ability may yet be developed to meet what has been called "the great American problem" is yet to be seen, but certain it is that there is no prospect along any line if we ignore the necessary training of the housekeeper for her function as employer of labor.

But we hear, "Are we to have no training-school for household workers? Did not a training-school develop the modern nurse out of the Sairy Gamp variety, and cannot housework be raised to a profession in the same way?" Note the difference. As Professor Salmon has pointed out, the unskilled, often degraded condition of nursing for the sick, as it existed before the Civil War, was quite up to the demands of the average physician of the time. Only when the greatly improved standards of medical education that immediately followed gave us a physician who demanded better nursing for his patients, and who knew clearly what kind of a nurse he wanted, how to train her, and what place she would fill, did the modern training-school for nurses come into existence.

Is not the housekeeper of to-day passing through a civil war? If it teaches her to raise the standard of her own education, she will then be ready to start successfully a training-school for the household employee, and thus in the end doubly benefit herself.

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Religious Reconstruction in Our New Possessions

By the Rev. Randolph H. McKim, D.D.

NO one at all acquainted with the mind and spirit of the Roman Catholic Church could be in the least surprised that Archbishop Ireland [in the issue of The Outlook for August 26] should disapprove "co-operation between [Roman] Catholics and Protestants towards religious reconstruction in our new American possessions." Even the "Americanism" of Father Hecker could not go the length of giving its approval to such an idea—and we know how severely Leo XIII. has condemned that, and how prompt Archbishop Ireland was to declare his approval of that condemnation, in spite of his previously understood sympathy with the famous priest's ideas.

But I ask your readers to note the reasons the Archbishop gives for objecting to any religious work by Protestants in our new island possessions, and I venture to maintain that they are entirely inconclusive. He says:

> Catholics are there in complete control; they have a thorough church organization; the inhabitants are Catholics. Some of them may not live up to the teachings of their faith, but they have no idea of abandoning that faith for another. It represents all they have ever known of a higher life. Protestantism will never take the place in their hearts of that faith. To take from them their faith is to throw them into absolute religious indifference.

Now, is this statement of the case quite candid? At any rate, is it at all accurate? Does not Archbishop Ireland know that this religious indifference (so far as religion means Christian morality) already exists? Has not one of his own faith (Father Sherman) told the world that he found Porto Rico "a Catholic country without religion," and that the whole function of the Church was to baptize, to marry, and to bury—the people apparently having no use for it or its ministrations between those critical events? And what shall we say of the priesthood in the West Indies? Does not every well-informed person know that it is unworthy of its office, that it has miserably failed to inspire the flocks intrusted to its care with any high or true ideal of Christian living?

If we turn to the Philippines, the picture of demoralization and failure must be painted in even darker colors. Yet this is the religious condition of people and priests which Archbishop Ireland, with superlative euphemism, describes by saying, "Some of them may not live up to the teachings of their faith." "Catholics," he says, "are there in complete control." Yes, and they have been there "in complete control" for four hundred years, and after all that time, unhindered and unfettered in their work, what have they to show as the fruitage of their labor?

Are we, then, to be told, in the face of such conspicuous and undeniable moral failure, that Protestants ought to make no effort for the Christianization of these peoples, lest they should be thrown thereby into absolute religious indifference?

No, the Church of Rome has been tried and found wanting, and he must be strangely blind to the providential significance of events who does not see that the American people are called of God to give these island populations, as The Outlook well suggests, a religious as well as a political reconstruction. Nor will it do to say that this duty devolves upon the Roman Catholics of America alone, upon the ground suggested by the Archbishop, for even if such a suggestion were not in conflict with that religious liberty which is guaranteed wherever the flag of this free land floats, what ground is there to suppose that American Roman Catholics will succeed where their Spanish co-religionists have so miserably failed? Will the Spanish hierarchy and priesthood gracefully retire and make way for American Roman Catholics? Or, if this could even be anticipated, will Archbishop Ireland acknowledge that his Church in America differs in faith, in teaching, in principles, in any essential methods, from the Roman Church in Spain or its late dependencies?

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We are accustomed to hear the advocates of Rome maintains that she is *semper eadem*, that she holds the same faith, the same doctrines, the same standards of life and conduct, all over the world. On this her claim to Catholicity is based.

I turn now to the Archbishop's second argument in opposition to Protestant missions in our new island possessions. He is opposed not only as a Catholic, but "as an American." If he were "the enemy of America," he would be in favor of Protestant evangelistic efforts because they are "doing the greatest harm to America by making her flag unpopular," and he severely criticises a gallant officer in Porto Rico (presumably General Henry) because, in his private capacity, he took an active part in the establishment of a Protestant church.

Now, I venture to think that our army and navy officers are better informed than Archbishop Ireland in reference to the attitude of the Porto Ricans and the Filipinos, and we may confidently appeal to them to say whether this danger exists anywhere but in his imagination. Is the Roman Church so dearly loved in these islands that the preaching of any other faith by private individuals will redound to the serious disadvantage of the United States?[1] Are the religious orders of that Church loved, or are they not rather bitterly hated by the Filipinos? Was not the yoke of the friars heavier even than that of the Spanish military officials? And will these people be embittered against America because Protestant ambassadors of Christ are permitted to proclaim a pure Gospel and a pure morality, which by no means requires or involves the denunciation of the Church of Rome?

The religious situation in our new possessions and in Cuba is very similar to what it is in Brazil, where the missionaries of the Episcopal Church have found large tracts of territory lying fallow, so to speak, uncultivated by the Roman Church, the people neglected and unshepherded, irreligion and indifference widely prevalent, and where, under the noble young Bishop, Lucien Kinsolving, they are doing a splendid and successful work for Christ, not by "preaching down" the Roman Catholic Church, but by "preaching up" Christ and his Gospel as the Anglican Church holds the same.

With the Archbishop's concluding sentence we must all cordially agree: "We must assure the Filipinos without delay that no churches will be looted, no vestments stolen, that Catholic churches and monasteries will be respected everywhere; that what we are introducing is a civilization under which Catholics and Protestants have equal rights under equal State protection." But I protest as an American against illustrating this equality by withholding from Protestants the religious rights which are accorded to Roman Catholics.

In conclusion, I may be permitted to remark that the Roman hierarchy in the United States, though embracing men like Archbishop Ireland, for whose character and ability we must all entertain a profound respect, can never be resorted to with safety by the American people when in quest of an oracle either in their religious or in their political problems, for the reason that it is, and must remain, Roman first and American afterwards. We shall assuredly do well to remember the strenuous words of Mr. Gladstone: "No one can now become her convert without renouncing his moral and his mental freedom, and placing his civil loyalty and duty at the mercy of another." Archbishop Ireland has recently given to the world an able and eloquent discussion of Christian Democracy, which embodies many noble sentiments; yet he (apparently) limits the application of the doctrine of Common Right to a society in which there is a multiplicity of confessions of faith. He says (I quote from his article as it appears in the "Figaro" of September 18): "In the United States we live in the midst of a social body which is divided: therefore we place ourselves resolutely upon the ground of common right." Religious liberty is not one of the doctrines that the Roman Church stands for or tolerates. Her theologians to-day justify the intolerance of the dark ages. An eminent professor at Maynooth College has declared that

[1] The following quotation from an article on "The Backwoods Filipino" by Leonard R. Sargent, a Naval Cadet, who spent several months in the interior of Luzon, is significant in this connection: "Freedom of thought marked the views of every Filipino that I have heard express himself on the subject of religion, and, although I certainly have met devout Catholics among them, I judge that that Church, on account of the abuses with which it has been associated in the island, has failed, on the whole, to secure an exclusive hold on the minds of the natives" (The Outlook, September 2, p. 27).

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"the principle [of liberty of conscience] is one which is not, and never has been, and never will be, approved by the Church of Christ." And one of Leo XIII.'s Monsignors, in a work published in England by the "Catholic Truth Society," demands, "How could the Catholic State allow this so-called liberty of conscience? As well ask a person to allow poison to be introduced into his body." And again he says: "Toleration to Protestants is intolerance to Catholics." And Archbishop Manning declared that "to depose kings and emperors is as much a right (of the Papacy) as to excommunicate individuals and to lay kingdoms under an interdict."

The Transvaal War

To the Editors of The Outlook:

In your extremely fair editorial on the South African war, page 433 of the issue of October 21, there are one or two views expressed in regard to the law of the case which you will permit me to comment upon. How can the South African Republic be called an oligarchy when every one of its citizens, from boys of sixteen upward, is entitled to vote and does vote? The qualifications of the franchise required by its constitution of its citizens, while limiting it to Christians of a certain denomination, do not make the government an oligarchy. It is a republic because it is governed by the wishes and declarations of every one of its citizens. The fact that these citizens do not desire to add to their number the denizens of a mining camp like Johannesburg, proprietors of liquor-saloons and brothels, for instance, is to the credit of the citizens of the South African Republic, but it does not constitute their government an oligarchy. If a new constitution should ever be adopted after this war, providing for separation of Church and State, it would be superior to the present constitution of the great British Empire. It would be better to have the Supreme Court independent of the Legislature, but the fact that heretofore it has not been so has been in accordance with the constitution of the country, supported by all of its voting citizens.

In your editorial the point of international law regarding the rights of priority and occupancy seems to me to need a little elucidation. For example, in this country and in this city of New York the old title to real estate is based upon English law as declared by our Court of Appeals at Albany, to the effect that priority of occupancy and priority of discovery gave to the English the supreme title to that real estate. When the question arose in the case of the right of the elevated railroads to use old streets—for example, Pearl Street and Greenwich Street—our Court of Appeals even held that, although Dutchmen had first settled here, had first laid out the town, and had lived here forty years before any Englishmen came, yet the Dutch law (which was the old Roman civil law) never obtained and was never enforced in this city of New York; but that, owing to the discoveries of the Cabots when in the service of England, Great Britain had the prior right, and owned all the land from Virginia to Maine. The English law has, therefore, ever since been the law of the northern part of the United States, and this gave not only a moral but a legal right to Great Britain to retain the territory, undeveloped, against the rest of the world.

As to the question about the dog in the manger, it might be inverted, and I think properly so, to inquire whether English civilization, whose exponents are soldiers and cannon, has the right to keep out of a beautiful country those Dutch Boers who live up to the principles of their religion.

I agree with your editorial as to the ultimate outcome, but the war is entirely unnecessary. It is a war started by stock-jobbers, among whom the Boers have reason to include, as they do, the Colonial Secretary of Great Britain, Mr. Chamberlain. The British may finally have the victory; but I am unable to agree with you that justice or liberty will thus be favored; the civilization of blood and iron may be.

GEORGE W. VAN SICLEN.

To the Editors of The Outlook:

The violent tone of Mr. Van Siclen's language in stating the case for the Boers

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will no doubt convey its own lesson to your readers. I select one misstatement only from the mass of inaccuracies contained in that article. Mr. Van Siclen states the demands of the British Government in regard to the political rights of Uitlanders by making the following comparison: "We have as much reason to anticipate and to yield to a demand on the part of England that every Englishman residing in the United States shall be accorded the right of franchise without taking the oath of allegiance to the United States." No such demand has ever been made by England. I have before me as I write both Dutch and English minutes of the Bloemfontein Conference. In neither of these does any such claim appear. In the Transvaal Green Book these words are put into the mouth of Sir Alfred Milner: "I think it is superfluous to demand *more* than an oath of allegiance." Sir Alfred Milner's proposal was, in fact, "that the full franchise should be given to every foreigner who (*a*) had been resident for five years in the Republic; (*b*) declared his intention to reside permanently; (*c*) took an oath to obey the laws, undertake *all* the obligations of citizenship, and defend the independence of the country; franchise to be confined to persons of good character possessing a certain amount of property or income."

Mr. Van Siclen says: "There ought to be founded at once a bureau for the instruction of the American people in truth." One cannot peruse Mr. Van Siclen's article without feeling that there is indeed some need for such a bureau.

ALLEYNE IRELAND.

Recent Literary Studies

LITERATURE probably has more students in this country than in any other country, and their number is increasing. In some of the colleges, especially in some Western State universities, scientific and practical studies have almost banished culture studies; but in nearly all institutions of the first rank ample provision is made for literature, and the opportunities offered are well and generously used. In the colleges for women especially, literary studies are pursued, not only with fidelity, but with enthusiasm. Nor is interest in these subjects confined to colleges; the country is full of eager readers, well-organized clubs, and solitary students, bent upon acquaintance with the best that has been thought and said in the world. So long as literature remains the most humanizing and liberalizing of studies, its value in a society like our own can hardly be overstated; it is a prime spiritual influence in the rushing current of practical activity.

It is of the utmost importance, therefore, that wise and open-minded text-books be at hand for the use of this army of students and readers; and such text-books are increasing in number, because an increasing number of teachers of literature are bringing to their work, not only sound scholarship, but spiritual insight, and that feeling for art without which no man ever gets to the heart of any great work. Such teachers as Professors Corson, Winchester, Lounsbury, Woodberry, Stoddard, Genung, Matthews, Perry, Van Dyke, Kent, Trent, E. E. Hale, Jr., McClintock, Bates, Scudder, Sherwood, Jordan, have vitalized what was once a perfunctory department, and are guiding an army of students, not only with intelligence, but with a deep and contagious interest in their subject and their work.

In this group of teachers who not only know literature but love it, Professor C. T. Winchester, of Wesleyan University, holds a first place. Perhaps no one of the group has reached with his voice so large a circle of students; for as a lecturer Professor Winchester is in constant demand in many colleges. It is known that he has had many opportunities in his profession, but he has remained at his post in Middletown and has quietly and loyally devoted himself to his work.

Of that work "Some Principles of Literary Criticism"[1] is the ripe fruit. As a teacher Professor Winchester is pre-eminently interesting, catholic, and intelligent. His class-room is full of enthusiasm, but notably free from eccentricity of opinion. It hears of the latest novelists and poets, but it keeps its balance in the presence of

[1] *Principles of Literary Criticism.* By C. T. Winchester. The Macmillan Company, New York.

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influences which seem to unsettle the critical faculty of some teachers and critics. This book is thoroughly well-balanced and sane; it takes account of all sides of the literary art, and recognizes fully all the various temperaments, points of view, varieties of form, which appear in it. The definition is clear and rational without being rigid; the imaginative, emotional, intellectual, and formal elements in the art are presented with a simplicity and clearness which show how distinctly the writer has analyzed literature in his own mind; and poetry and prose fiction are brought before the reader in such a way as to supplement and complete, by concrete illustration, the exposition of principles which fills two-thirds of the volume.

The discussion conveys an impression of authority throughout; but it is the authority of a wide knowledge of the art of writing and of a deep and vital relation of mind to it, rather than that of a professional teacher. The note of the class-room is sometimes heard, and to advantage; for the style of presentation, without losing dignity, is easy and attractive. The book reads well; it has the good qualities of a text-book—order, completeness, accuracy—without those other qualities which set so many text-books by themselves in that region of eminently useful and pre-eminently uninteresting volumes into which one never goes save to verify a date or find a definition. Lovers of literature will find Professor Winchester's discussion thoroughly readable; students will have in it a wise, rational, sympathetic, and intelligent guide. It is a volume of delightful essays which, by reason of their completeness, may be used as a text-book.

Professor Trent is also a well-known and very competent teacher of literature; since the untimely death of Professor Baskerville, the best-known man in his department in the South. His life of Simms in the American Men of Letters series showed, not only that he had very definite opinions, but that he is also a very thorough student, who spares himself no labor in the endeavor to know his ground thoroughly. His studies in criticism and biography have been notable for clearness, decision, and vigorous handling. Although a man of Southern birth, a student at the University of Virginia, and now a teacher in the University of the South at Suwanee, Professor Trent's prime characteristic is a certain coolness of temper which makes him at all times a very frank critic. He leaves his readers in no doubt as to what he believes; for he thinks clearly and he writes with uncommon directness. The over-subtlety which blurs the outlines of a good deal of current discussion of art finds no place in his cogent style; and he is entirely free from sentimentalism.

He strikes the reader at times as somewhat lacking in sympathy, but his perception of high quality in any form of art is keen and his appreciation generous. There is a certain wholesome frankness in his attitude which sometimes irritates but which has a tonic effect. He holds his opinions with great tenacity, but he is not one-sided. The essay on "The Authority of Criticism"[1] is an excellent example of clear and catholic perception; it brings out with great distinctness the qualities of both academic and impressionistic criticism; the qualities of Brunetière and of Matthew Arnold, on the one hand, and of Lemaître and Saintsbury on the other. Such a piece of writing will go far to clear up the confusion which reigns in current criticism, and to bring out the fact that final victory will not lodge in either camp; the academician must make room for the impressionist, and the literary individualist must live on good terms with the literary collectivist.

And such a study in criticism goes far also to establish the authority of the critic; its breadth, intelligence, and clarity disclose a thorough equipment for critical work, and entitle Professor Trent to a place among the few men in this country who are competent to educate and guide literary opinion. His style has at times journalistic energy rather than literary force, and is at other times frankly off-hand and familiar. He has not yet approved himself a writer of the quality which compels readers to re-read pages from which what is known as "timely interest" has faded; but he has the faculty of thinking straight, of speaking frankly, and of seeing enough of the field to rid himself of that kind of provincialism which has been the bane of American criticism.

One is instantly made aware of the radical change of spirit and attitude when he

[1] *The Authority of Criticism, and Other Essays.* By W. P. Trent. Charles Scribner's Sons, New York.

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lays down these volumes of characteristic contemporary literary study and opens Mr. Mitchell's "American Lands and Letters: Leather-Stocking to Poe's Raven."[1] Ik Marvel is Ik Marvel still, and who would have him otherwise? It is a long time since "Dream Life" and the "Reveries of a Bachelor" were found in the room of every college student, and the mingled sentiment and romance of those old-fashioned books of the heart laid a spell on the young imagination. There are many middle-aged men who do not care to look at these books of their youth critically, but would rather keep the memory of their charm untouched by the iconoclastic hand of criticism. Mr. Mitchell, although of New England birth and training, is an inheritor of the Knickerbocker tradition, and has been a delightful practitioner of the art of which Irving was an accomplished master. Genial, kindly, sympathetic, with strong social instincts, a natural love of men, and great charm of manner, Mr. Mitchell has kept alive a literary spirit and habit which but for him would have disappeared.

Such a man is necessarily a lover of the best in literature; one whose power of enjoyment is so keen that it passes the duty of critical analysis on to other hands. In the retirement of his home at Edgewood Mr. Mitchell has not studied the writers of the past as practitioners of a difficult art, but as personal friends, with whom he has lived for many years on terms of intimacy. In the four volumes of "English Lands, Letters, and Kings" he told the story of literature in England as a friend tells the story of the fortunes of those whom he loves; in the first volume of "American Lands and Letters" he recalled, in the same familiar and intimate way, the figures and work of poets, essayists, and historians in this country, bringing their story down to the time of Irving and Bryant. In this volume he traces the course of literary development to the time of Poe.

These volumes have the charm of personality which a cultivated man of sentiment always gives his speech; the talk of such a man is not often final either in its impartation of information or in its judgments, but it is delightful by reason of its sympathy, refinement, familiarity with the best in life and art. For young readers especially these books will have interest and value.

Professor Cross's "Development of the English Novel"[1] is a careful study of a field of fresh and deepening interest. Whatever may be said about the gains or losses of other forms of literature, it is certain that fiction is more widely read than ever. The great majority of novels have, of course, no claims upon readers who care for literature; they are "manufactured to meet a popular demand," and they meet it. In this vast mass of publications there are, however, many works of reality and of art, and the student of literature is soon aware, as he reads them, that there are deep historic influences behind them.

Professor Cross does not treat his subject as if it were a mere matter of a great number of literary phenomena; on the contrary, his presentation is fresh and vital. The historical background is well filled in, and the volume, though not large, is free from the aridity of the condensed narrative. The "course of English fiction from Arthurian romance to Stevenson" is traced with sufficient fullness of detail to put the reader into possession of all essential facts; but the movement is rapid enough to secure and keep genuine narrative interest. The writer traverses many hotly contested fields in his long journey, and is obliged to give brief opinions on many disputed points. His readers will not always agree with him; they will sometimes dissent from his estimates of individual novelists, and they will sometimes think that he has failed to secure a true perspective in dealing with groups of novels. Some of them will ask, for instance, why so much more should be said about Hardy's "Tess" than about his "Woodlanders," "Far from the Madding Crowd," and "Under the Greenwood Tree"—those classics of out-of-door England. In the main, however, they will concur in Professor Cross's judgments, and will recognize his success in giving a story so long, and encumbered with such a mass of facts, so much fresh interest; for the book is eminently readable.

[1] *American Lands and Letters: Leather-Stocking to Poe's Raven.* By Donald G. Mitchell. Charles Scribner's Sons, New York.

[1] *The Development of the English Novel.* By Wilbur L. Cross. The Macmillan Company, New York.

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Books of the Week

This report of current literature is supplemented by careful reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Angler, The Complete. By Izaak Walton. (The Temple Classics.) The Macmillan Co., New York. 248 pages. 50c.

Beacon Prize Medals, The. By Albert Bigelow Paine. (Illustrated.) The Baker & Taylor Co., New York. 12mo. 325 pages. $1.25.

Beck's Fortune. By Adele E. Thompson. Lee & Shepard, Boston. 12mo. 377 pages. $1.50.
The story of a strong, earnest schoolgirl; there is a tender, simple love scene at the end.

Betty, The Story of. By Carolyn Wells. The Century Co., New York. 12mo. 260 pages. $1.50.
The story of a homeless waif who is discovered to be an heiress. How she created a home, and gathered in a family who needed just what she gave them, makes a tender, sympathetic story of a loving heart. The story suggests Mrs. Burnett's "St. Elizabeth."

Bible, The Literary Study of the. By Richard G. Moulton. D. C. Heath & Co., Boston. 8vo. 569 pages. $2.

Bonnie Boy, A. By Julia MacNair Wright. American Tract Society, New York. 12mo. 296 pages. $1.
The hero, Jack, Jr., is three years old when the story opens, and proves himself a hero when he is "past four to five."

Bringing up Boys. By Kate Upson Clark. Thomas Y. Crowell & Co., New York. 16mo. 227 pages. 50c.
A series of earnest talks on the home training of boys.

Brownies Abroad, The. By Palmer Cox. The Century Co., New York. Quarto. 144 pages. $1.50.
These clever and helpful sprites continue to make the world laugh while giving sage advice. Rhymes, illustrated by Brownies, are scattered through the margins.

Camping on the St. Lawrence. By Everett T. Tomlinson. Lee & Shepard, Boston. 12mo. 412 pages. $1.50.
A story of the camping experiences of four boys on the St. Lawrence, which incidentally gives the history of the early discoveries on that river.

Cattle Ranch to College. By Russell Doubleday. Doubleday & McClure Co., New York. 8vo. 347 pages. $1.50.
A story of the West of twenty-five years ago, in which a ranch boy's struggle to secure an education and the accomplishment of his purpose form the theme. Marginal illustrations add greatly to the beauty of the book.

Christianity, The Programme of. By Henry Drummond. Thomas Y. Crowell & Co., New York. 16mo. 32 pages. 35c.

Christmas at Deacon Hackett's. By James Otis. Thomas Y. Crowell & Co., New York. 8vo. 105 pages. 50c.
The continued story of three "Fresh Air" children in Maine. A sequel to "How Tommy Saved the Barn."

City Without a Church, The. By Henry Drummond. (An address.) T. Y. Crowell & Co., New York. 12mo. 32 pages. 35c.

Civics, Outlines of. By Frederick H. Clark. The Macmillan Co., New York. 8vo. 261 pages. 75c.

Clough, Arthur Hugh, Poems of. Thomas Y. Crowell & Co., New York. 12mo. 396 pages. (Standard Library Edition.) $1.
To the Standard Library Edition have been added this year two volumes which belong pre-eminently in that well-edited and well-printed collection. Clough's poems have been out of print, if current impression is to be trusted, for some time past. They ought to be known by every one who cares to get at the spiritual and intellectual struggles of our time, and to know what has been in the heart of aspiring and sensitive men in this century.

Cleared for Action. Sequel to "Navy Blue." By Willis Boyd Allen. E. P. Dutton & Co., New York. 8vo. 346 pages. $1.50.
A naval story of the Spanish-American war, beginning in the Annapolis Academy, and including the campaigns in the Cuban and Philippine waters.

Composition, A First Manual of. By Edwin Herbert Lewis. The Macmillan Co., New York. 12mo. 236 pages. 60c.

Contes Fantastiques. By Erckmann-Chatrian. Edited by Edward S. Joynes. Henry Holt & Co., New York. 16mo. 172 pages. 50c.
Professor E. S. Joynes, of South Carolina College, has put forth an admirable edition of these admirable stories. Those who are not very familiar with French will obtain real help from the notes and vocabulary.

Davis, Rear-Admiral Charles Henry, Life of (1807-1877). By Captain Charles H. Davis, U.S.A. Houghton, Mifflin & Co., Boston. 8vo 349 pages. $3.
A well-deserved memoir of an officer well deserving of remembrance among those naval commanders whose distinguished public services have brought them distinguished honors. Admiral Davis, who died some twenty years ago, was commander-in-chief in the only general naval engagements of the Civil War, on the events of which his letters, now published, throw additional light. For his accomplishment in the science of his profession Harvard conferred on him the LL.D., a rare honor for a naval officer.

Davis, Richard Harding, Novels and Stories of. In six volumes: The Lion and the Unicorn; Gallegher; The King's Jackal; Soldiers of Fortune (2 vols.); Cinderella. 16mo. Per set, $6.
Mr. Davis has now attained to the dignity, not only of a definitive edition, but of being bound, as the classics are bound, in flexible leather, and printed, as the classics are printed, on a small page in beautiful type, and with every evidence of belief on the part of printer and binder that his books are to remain on the shelves and be read for many a day to come. Whether the printer and binder are right in their judgment need not be discussed here; it is enough to record the fact that the large circle of Mr. Davis's readers have his works in a charming form.

Deutscher Hiawatha Primer. By Florence Holbrook. Houghton, Mifflin & Co., Boston. 8vo. 139 pages. 50c.

Dewey Came to Manila, When. By James Otis. Dana Estes & Co., Boston. 8vo. 107 pages. 75c.

Discourse on Method. By René Descartes. The Open Court Publishing Co., Chicago. 12mo. 87 pages. 25c.

Dozen from Lakerim, The. By Rupert Hughes. The Century Co., New York. 12mo. 223 pages. $1.50.
The story of a dozen boys in a preparatory school in which athletics and games are given a prominent place. A part of this story appeared as a serial in "St. Nicholas."

Egypt, Present-Day. By Frederic Courtland Penfield. The Century Co., New York. 8vo. 372 pages. $2.50.
While Mr. Penfield's well-printed, well-illustrated volume contains no such brilliantly illuminating descriptions as

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one may find in the pages of Ebers, Charles Dudley Warner, or Miss Edwards, there is much concerning actual conditions which has not been so well expressed elsewhere. The book is an eminently practical one to the health-seeker or to the tourist (half the number of such visitors is now made up of our own countrymen and women) and also to the economist and publicist. Perhaps the most interesting part is Mr. Pentield's opinion of Great Britain's position in Egypt, an opinion gained in his four years' intimate acquaintance with the real rulers of the Nile Valley.

El Capitan Veneno. By Don Pedro de Alarcon. Edited by J. D. M. Ford. D. C. Heath & Co., Boston. 167 pages. 65c.

Evangeline. By Henry Wadsworth Longfellow. (The Cambridge Literature Series.) Edited by Agnes Lathe. Benjamin H. Sanborn & Co., Boston. 16mo. 142 pages. 25c.

Evolution of General Ideas, The. By Th. Ribot. Translated by Frances A. Welby. The Open Court Publishing Co., Chicago. 8vo. 231 pages. $1.25.

Expository Writing, A Course in. By Gertrude Buck and Elisabeth Woodbridge. Henry Holt & Co., New York. 12mo. 292 pages. $1.

The aim at realism, the practical spirit, and the abundance of literary material which characterized Professor Buck's text-book on "Argumentative Writing," recently noticed in this column, are manifest in this work also. Description and definition, being main factors in the expository writing which successfully transfers ideas from mind to mind, are mainly the subjects with which the authors are concerned. Their object is to stimulate spontaneity and spirit in writing, and to secure effective and helpful criticism by the student of what is written.

Father Jerome. By Mrs. Hattie Arnold Clark. American Tract Society, New York. 12mo. 293 pages. $1.

Franklin, The Many-Sided. By Paul Leicester Ford. The Century Co., New York. 8vo. 500 pages. $3.

French Method, New (1896). By François Berger. New York. 172 pages. 38c.

Friendly Counsels. By F. B. Meyer. Thomas Y. Crowell & Co., New York. 12mo. 32 pages. 35c.

Froissart, Stories from. By Henry Newbolt. The Macmillan Co., New York. 12mo. 368 pages. $1.50.

The old chronicler, like an inexhaustible mine, is constantly drawn upon in these days for narrative material. Mr. Henry Newbolt has selected thirteen episodes from the Chronicles, for the purpose, not only of furnishing good reading matter to younger readers, but of bringing out the ideal of Froissart's age. These incidents include "The Battle of Blanchétaque," "The Siege of Calais," "The Battle of Poitiers," "The Journey of Sir John Froissart," "The Invasion of England," and other stirring episodes. The volume is illustrated.

Gentleman from Indiana, The. By Booth Tarkington. Doubleday & McClure Co., New York. 8vo. 384 pages. $1.50.

God the Father, Can I Believe in? By William Newton Clarke. Charles Scribner's Sons, New York. 12mo. 214 pages. $1.

An interesting and suggestive defense of theism, but not equal in freshness of thought and spirit to the similar monograph, "What Should We Think of Christianity?"

God in the World, With. By Charles H. Brent. Longmans, Green & Co., New York. 16mo. 144 pages. $1.

Golliwogg in War, The. By Bertha and Florence Upton. Longmans, Green & Co., New York. 85 pages. $2.

The spread of the bellicose spirit is evidenced by the fact that it has reached even the Golliwogg, who, in the latest record of his adventures, takes to the pleasures of the camp, the labors of the field, and the incidents of the march, and loses nothing of his clever if somewhat obvious absurdity. The book is illustrated in the spirit of its predecessor, and with equal success.

Harum-Scarum Joe. By Will Allen Dromgoole. Dana Estes & Co., Boston. 12mo. 77 pages. 50c.

Hero of Manila, The. By Rossiter Johnson. D. Appleton & Co., New York. 12mo. 150 pages. $1.

Historic Americans. By Elbridge S. Brooks. Thomas Y. Crowell & Co., New York. 8vo. 384 pages. $1.50.

This book tells boys and girls with vivacity and charm the critical events in the lives of the "makers" of America. The subjects are well chosen, and the work is well written and well illustrated. It is a capital book to awaken an interest in history.

History of Europe Since 1814, A Political. By Charles Seignobos. Translation edited by S. M. Macvane. Henry Holt & Co., New York. 8vo. 881 pages. $3.

A comprehensive and illuminating account of the political development of Europe since the overthrow of the Napoleonic Empire. Professor Seignobos's marked attention to the aspirations of the masses in making clear the fundamental changes in the structure of society makes his work particularly attractive to American students, for his sympathies are generally their own.

History, Modern European. Syllabus of a Course of Eighty-seven Lectures. By H. Morse Stephens. The Macmillan Co., New York. 8vo. 319 pages. $1.60.

Professor Morse Stephens's syllabus is made more than ever valuable by this second and enlarged edition.

Hugh Wynne. By S. Weir Mitchell, M.D. The Century Co., New York. (Continental Edition.) 2 vols. $5.

A new edition on large paper with fine full-page illustrations of a modern novel which has qualities of a true classic. The reproductions of ancient illustrations are especially noteworthy.

Important Events: A Book of Dates. Compiled by George W. Powers. Thomas Y. Crowell & Co., New York. 18mo. 321 pages. 50c.

A volume, no matter how small, containing a good compilation of dates is bound to be an important book to serious students of history and society. The present volume consists of no one long chronological list, but of eighty-eight separate lists, one for each country considered. In these generally ample lists we notice some curious omissions. For instance, in Syria, after the date 1860, we read: "No important event in recent years." Turning to Africa, under the date 1898, we find no battle of Omdurman, not even a mention of the conquest of the Khalifa's country; only the announcement that "slavery is gradually becoming extinct." In South Africa there are two references to the discovery of diamonds, but none to the far more important discovery of gold. There seems to be no rule as to the spelling and capitalization of proper names. Dr. Jameson's has the addition of an "i;" Heinrich von Sybel has his "von," but the late Iron Chancellor is given only as Otto Bismarck-Schönhausen. The birth-year of many great men is mentioned chronologically in large type, the more important death-year in small type, and then often only in conjunction with the birth-date, not chronologically. A complete index adds much to the book's value.

Impression Club, The. By John Henton Carter. Carter & Bro., New York. 16mo. 302 pages. $1.25.

Insect World, The. Compiled and edited by Clarence Moores Weed. D. Appleton & Co., New York. 8vo. 210 pages. 60c.

Israel, The Wise Men of Ancient. By Charles Foster Kent. Silver, Burdett & Co., New York. 12mo. $1.25.

Janice Meredith. By Paul Leicester Ford. Dodd, Mead & Co., New York. 12mo. $1.50.

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Jersey Boy in the Revolution, A. By Everett T. Tomlinson. Houghton, Mifflin & Co., Boston. 8vo. 428 pages. $1.50.
A graphic picture of New Jersey in the Revolution, in which a brave, manly boy plays an important part.

Jesus, The Charm of. By Gustav Zart. Translated by Walter Rauschenbusch. T. Y. Crowell & Co., New York. 8vo. 64 pages. 35c.

Languedoc, Tales of. By Samuel Jacques Brun. Introduction by Harriet Waters Preston. The Macmillan Co., New York. 240 pages. $1.50.
A volume of folk-stories of unusual interest, collected from a people who seem to have the instinct for story-telling, with a feeling for what may be called artistic values and with a natural dramatic gift. The motives are not entirely novel; they rarely are in folk-stories; but the treatment, in many cases, is novel, and in almost every case is unusually interesting. The author, M. Brun, is one of the group of gifted men from the South of France who have reproduced the landscape, the humor, the extravagance, and the geniality of their race in literature with astonishing success during the past thirty years.

Lanier, Sidney, Letters of. Charles Scribner's Sons, New York. 8vo. 245 pages. $2.
A volume of letters from Mr. Lanier's correspondence between 1866–1881, not grouped chronologically, but relating in part to musical topics, and the remainder containing the easy and familiar expression of the poet to three of his literary friends. The volume will receive further notice.

Leo Dayne. By Margaret Augusta Kellogg. James H. West Co., Boston. 8vo. 508 pages. $1.50.

Literature, Popular Studies in: Burns, Scott, Byron. (Home Study Circle.) Edited by Seymour Eaton. The Doubleday & McClure Co., New York. 8vo. 295 pages. $1.
Mr. Seymour Eaton has been editing for the Chicago "Record" a department of "Home Study." In the literary field he has printed biographical and critical studies, more or less extended, of different writers, with selected readings from their works, forming a fairly satisfactory critical apparatus for the average home student. The three studies of Burns, Scott, and Byron have been collected into a single volume, which is published under the general title of "Literature" in a book very substantially made, well printed, and interestingly illustrated.

Little Folks at Brookside. By Mrs. D. P. Sanford. E. P. Dutton & Co., New York. 12mo. 184 pages. $1.25.
A story written in easy words for beginners.

Looker-On in London, A. By Mary H. Krout. Dodd, Mead & Co., New York. 12mo. 352 pages. $1.50.

Marcus Aurelius, Meditations of. Translated by Benjamin E. Smith. (Thumb-Nail Series.) The Century Co., New York. 202 pages. $1.
The Thumb-Nail series, with its delicate combination of solidity and refinement, its diminutive size, and its old-time leather binding with stamping, has so far contained nothing but masterpieces. This year the editors have gone into two remote fields, and have selected, on the one hand, "The Meditations of Marcus Aurelius," and, on the other, "The Legend of Sleepy Hollow." Between these two little books lies not only an enormous stretch of time, but an immense extension of human interests. Each book finds its place appropriately in this series, and both may be wisely read together.

Maria Stuart. (Schiller's.) Edited by Hermann Schoenfeld. The Macmillan Co., New York. 16mo. 322 pages. 60c.

Mathematics, First Course in. (Home Study Circle.) Edited by Seymour Eaton. Doubleday & McClure Co., New York. 8vo. 340 pages. $1.

Maximilian in Mexico. By Sarah Yorke Stevenson. The Century Co., New York. 8vo. 327 pages. $2.50.
There is not a page in this volume which does not bear the mark of intimate personal knowledge and experience. At an early age Mrs. Stevenson went out from France to Mexico. In France she had rare opportunities of studying the Maximilian episode from the inside, while in Mexico her opportunities were remarkably exceptional. She writes with the ease and dramatic force of an eye-witness. Her book will thus take appropriate rank. She inscribes her work to the memory of Señor Romero, late Mexican Minister to the United States, "with deepest appreciation of the part played by this Mexican patriot in checking the aggressive policy of Europe upon this continent."

Michael Rolf, Englishman. By Mary L. Pendered. Doubleday & McClure Co., New York. 12mo. 320 pages. $1.25.

Micky Finn Idylls. By Ernest Jarrold. Introduction by C. A. Dana. Doubleday & McClure Co., New York. 12mo. 281 pages. $1.25.
Character sketches of peculiar humor and pathos. The subjects are the several members of the Finn family. The author, a keen observer of nature, has greatly added to the interest of the book by his descriptive background.

Modern Daughters. By Alexander Black. Charles Scribner's Sons, New York. 8vo. 212 pages. $2.50.

Moorish Empire, The. By Budgett Meakin. (Illustrated.) The Macmillan Co., New York. 8vo. 576 pages. $5.
The author's other volumes have prepared readers for the exact instruction which may be obtained from this. The history of Morocco is set forth admirably, and the forecast of Morocco's future comes from no superficial observer. The volume is full of first-hand information. A particularly helpful feature, and one to be commended to the authors of similar work, is the inclusion of a bibliography, not only of books on the history of Morocco, but also of historical novels which have to do with that country, together with pertinent and often caustic comments on each one.

Mrs. Leicester's School. By Charles and Mary Lamb. Illustrated by Winifred Green. The Macmillan Co., New York. 128 pages. $2.25.
It was a happy thought to republish these charming papers of Charles and Mary Lamb, with Winifred Green's illustrations. The latter are full of reminiscences of Kate Greenaway; but, within limits and for certain purposes, the Kate Greenaway style has legitimate uses and genuine attractiveness. The colored prints in this little volume have no great artistic quality, but they are very entertaining.

Narragansett Friends' Meeting, The. By Caroline Hazard. Houghton, Mifflin & Co., Boston. 8vo. 191 pages. $1.50.
This monograph by the President of Wellesley College describes the characters and ways of the Quakers who found peace and freedom in the all-tolerating Rhode Island of colonial days. Their story is enlivened with personal notices and incidents, and is told with the sympathy befitting ancestral ties.

Opening Doors, At. By Howe Benning. American Tract Society, New York. 12mo. 351 pages. $1.25.
The story of a group of young people in a New England town.

Parliamentary Syllabus, A. By Joseph T. Robert. Scott, Foresman & Co., Chicago. 8vo. 62 pages.

Parson Kelly. By A. E. W. Mason and Andrew Lang. Longmans, Green & Co., New York. 12mo. 417 pages. $1.50.

Passing of Self, The. By John Franklin Genung. Thomas Y. Crowell & Co., New York. 12mo. 48 pages. 35c.

Philosophy, History of Ancient. By Dr. W. Windelband. Translated by Herbert Ernest Cushman. Charles Scribner's Sons, New York. 8vo. 388 pages. $2.
Dr. Cushman's translation of Dr. Windelband's History is made from the second German edition, and puts

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into the hands of those who do not read German one of a series of well-known handbooks which have been found very useful. Dr. Windelband's purpose in preparing the volume, he tells us in his preface, was to offer to trained readers a short and clear presentation which would awaken interest and give an insight into the development of ancient philosophy; and the translator declares that the German scholar has been so successful that he leads the general reader to the history of thought through the history of Greek affairs. The volume will therefore serve the purpose of the general reader as well as that of the beginner in the field of philosophy.

Photography, Amateur. By W. I. Lincoln Adams. (Illustrated.) The Baker & Taylor Co., New York. 8vo. 135 pages. $1.25.

Plantation Pageants. By Joel Chandler Harris. Houghton, Mifflin & Co., Boston. 8vo. 247 pages. $2.

Pot-pourri from a Surrey Garden, More. By Mrs. C. W. Earle. The Macmillan Co., New York. 8vo. 462 pages. $2.

Mrs. Earle's twelve charming chapters have to do, each with a single month. Like those of her first "Pot-pourri," they contain seasonable suggestions concerning flowers and plants and vegetables, and "garden sass" generally.

Quicksilver Sue. By Laura E. Richards. The Century Co., New York. 12mo. 177 pages. $1.

A bright, helpful story for girls.

Recollections of an Old Musician. By Thomas Ryan. E. P. Dutton & Co., New York. 8vo. 274 pages. $2.50.

Rip Van Winkle. By Washington Irving. Introduction by Joseph Jefferson. (Thumb-Nail Series.) The Century Co., New York. 149 pages. $1.

St. Nicholas Christmas Book, The. Illustrated. The Century Co., New York. Square 8vo. 211 pages. $1.50.

A collection of Christmas stories and poems for young children, with many beautiful illustrations.

Seneca on Benefits. Translated by Thomas Dodge. (The Temple Classics.) The Macmillan Co., New York. 328 pages. 50c.

Shakespeare, The Poems of. (Crowell's Standard Library.) Edited by George Wyndham. Thomas Y. Crowell & Co., New York. 12mo. 343 pages. $1.

Mr. George Wyndham's "Poems of Shakespeare" is, on the whole, one of the best settings of the sonnets, as regards interpretation and notes, to be found in our language.

Siren City. By Benjamin Swift. Dodd, Mead & Co., New York. 12mo. 324 pages. $1.50.

Solomon and Solomonic Literature. By Moncure Daniel Conway. The Open Court Publishing Co., Chicago. 8vo. 248 pages. $1.50.

Mr. Conway says that, in one line of evolution, whose historic factors have been Jahvism, Pharisaism, and Puritanism, Solomon has been the Adam of a second fall. The present volume, full of keen literary and theological criticism, whether one agrees with it or not, gives original and interesting points of view. Especially is this true in the chapters on "Solomon and the Satans," "Solomon in the Hexateuch," "Solomon Melchizedek," and "The Last Solomon."

Sowers, The. By Henry Seton Merriman. Harper & Bros., New York. 390 pages. $1.50.

Strength and Beauty. By J. R. Miller. Thomas Y. Crowell & Co., New York. 16mo. 262 pages. $1.

Speaking, Principles of Public. By Guy Carlton Lee. G. P. Putnam's Sons, New York. 8vo. 465 pages. $1.75.

This seems to us as well-conceived and complete an exposition of the subject as we have met with. We are glad to see a chapter appropriately devoted to the "Art of Conversation," of which, as Wendell Phillips made so evident, the platform address is only a modified form. Nor can we avoid quoting against popular prejudice the expert opinion that written sermons, if only properly read, would be as good as, or better than, the purely extempore sort.

Sugar Maple and Other Poems. By Charles Sheldon French. C. Sheldon French, Hartford. (Second edition.) 8vo. 108 pages. $1.

Take Heart Again. By F. B. Meyer. Thomas Y. Crowell & Co., New York. 12mo. 41 pages. 35c.

Trail of the Sandhill Stag, The. By Ernest Seton-Thompson. Charles Scribner's Sons, New York. 8vo. 93 pages. $1.50.

Tramping with Tramps. By Josiah Flynt. Introduction by the Hon. Andrew D. White. The Century Co., New York. 12mo. 396 pages. $1.50.

A collection of the interesting magazine articles describing the life of the author among the tramps of England, Germany, Russia, and, most of all, our own country. Taken together, these essays are valuable as a sociological work, and Mr. Flynt's observations recording criminal and vagabond types will carry more weight with sensible people than those obtained from the official questioning of prisoners and paupers, or the pedantic measurements of skull, forearm, etc., on which some criminologists have laid so much stress. Nevertheless, in the pursuit of his inquiries, when passing himself off as a tramp and living the life of tramps, the author has been obliged to make compromises with frankness, and even with common honesty, which alienate the sympathy of the reader and sometimes make him distrust the author's moral judgment. At all events, the gain to science has hardly justified the moral sacrifices.

Unto the Hills. By J. R. Miller. Thomas Y. Crowell & Co., New York. 12mo. 32 pages. 35c.

Venice Preserved. By Thomas Otway. Edited by Israel Gollancz. (The Temple Dramatists.) The Macmillan Co., New York. 32mo. 138 pages. 45c.

Vision of Sir Launfal, The. By James Russell Lowell. Edited by Ellen A. Vinton. (The Cambridge Literature Series.) Benjamin H. Sanborn & Co., Boston. 16mo. 63 pages. 25c.

Vizier of the Two-Horned Alexander, The. By Frank R. Stockton. The Century Co., New York. 12mo. 235 pages. $1.25.

Mr. Stockton has taken many liberties with probability, but none any more audacious than in "The Vizier of the Two-Horned Alexander," which is, on the surface, the easiest and most natural intermingling of the far and advanced West with the remote and ancient East. Mr. Crowder, of New York, and the Two-Horned Alexander would probably find insurmountable obstacles in meeting each other outside of Mr. Stockton's kingdom, but in that kingdom all things happen, and the more impossible a thing is the more delightful it is.

Where Angels Fear to Tread. By Morgan Robertson. The Century Co., New York. 12mo. 302 pages. $1.25.

Eleven short stories of the sea, told with a good deal of vigor, introducing a good deal of incident, and possessing no little literary quality in the way of picturesque and telling narrative.

Young April. By Egerton Castle. The Macmillan Co., New York. 16mo. 452 pages. $1.50.

The final test of a novel is vital human interest. This "Young April" possesses. The reader who begins will read to the end. "Young April" tells of an English boy who inherited a coronet one month before he is of age, and spent that month in lively, picturesque adventure. The story moves swiftly—two duels, a king, an opera singer, a scheming Countess, arrests, love-making, a foreshadowed wedding, and much besides, fill the pages. And yet it is by no means a melodrama. The action moves in a petty court in which there are easy morals and boundless possibilities of incident. These easy morals come out very prominently in the story, which is cleverly and effectively told. Thus the author of "The Pride of Jennico" has followed up his early success with a brilliant and effective story of pure adventure, told in a dashing style with the captivating flavor of youth.

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. If it be true, as asserted by Andrew D. White, that the accounts of creation and the fall of man are but "adaptations of earlier and especially of Chaldean myths and legends," how can the Hebrew account be considered historical in any sense? 2. If in Adam all did not die, how in Christ can all be made alive? 3. If it be not true that our first parents sinned, as recorded, wherein lies the necessity of a redeemer? W. T.

1. The Hebrew accounts are not regarded by the best scholars as historical. But historical writing is not the only way of conveying truth. 2. That text does not mean that in Adam's *person* all die, but in Adam's *likeness*, or like Adam. 3. Whether our first parents sinned or not makes no difference to us. *We* have sinned, and *we* therefore need to be redeemed from sin.

1. Kindly say whether the miracle of 1 Kings xviii., 30–40, is considered by the higher critics to be a fact or a legend. 2. Is there any easily comprehended rule by which one can decide between fact and legend in these cases of the narration of miracles in the Old Testament? MIRACLE.

1. It would be admitted, we think, that there is at least a basis of historical fact, such as a terrific thunder-storm closing the long drought, which has received an amplification of legendary particulars. 2. No; but an increased knowledge of historical facts and of scientific discoveries in nature tends to reduce the number of things once deemed miraculous.

Is there any reasonable understanding of Matthew xxv., 41, different from the usual orthodox way? J. C.

It is urged with much reason that the whole section refers to a judgment which is continually going on in the present world. (For this see "Beyond the Shadow," Whittaker, New York.) Also that "eternal" as an epithet of "fire" must be taken, like "eternal" as an epithet of "life," to signify, not what is *endless*, but what is *timeless*, existing in the nature of things. "The devil and his angels" is a vivid designation of the enemies of mankind, the proper company for those guilty of inhumanity.

Kindly inform me (1) how the State of Rhode Island, and only that State, came to have two capitals? (2) What relation do they bear to each other and to the State government? C. S. R.

1. Connecticut, till comparatively a recent date, also had two, Hartford and New Haven, and for the same historical reason that Rhode Island still retains her two, viz., that each was in early times the seat of an independent government, an arrangement subsequently kept alive by local pride. 2. The General Assembly convenes at Newport, and adjourns to meet in Providence.

You recently gave a list of books concerning the Transvaal. Please mention a few dealing with the Orange Free State. ?

Consult those in the previously published list; also Silver's "Handbook to South Africa," Sandeman's "Eight Months in an Ox-Wagon," Norris Newman's "With the Boers in the Transvaal and in the Orange Free State," Brown's "Guide to South Africa," and, if you read French, Weber's "Quatre Ans au pays des Boers."

What are the three best books on the currency question, advocating respectively the gold standard, international bimetallism, and the free coinage of silver by the United States? E. B.

For the first we would recommend Giffen's "Case Against Bimetallism," for the second General Walker's "International Bimetallism," and for the third Senator Jones's speech at the International Monetary Conference at Brussels.

Will you please suggest a few names of recent Italian stories or dramas that will be suitable reading for a small club of ladies who are studying Italian? A. S.

Edmondo de Amicis's "Cuore" Fogazzaro's "Daniele Cortis" and "Piccolo Mondo Antico," Verga's "I Malavoglia," and possibly, though of lower merit, Matilda Serao's "Fantasia" and "Cuore Infermo."

Is there any clear proof of the immortality of the soul and of a future life in the Old Testament, independent of the light shed upon these subjects by the New Testament? A. F. R.

The post-exilic books of the Old Testament, especially some of the Psalms, as the sixteenth, supply evidence of such a belief, though not with the fullness manifest in the New Testament. See this evidence discussed in Cheyne's "Jewish Religious Life after the Exile" (Putnams).

Please tell me which is the best work on Napoleon Bonaparte. J. W. M.

The work of Dr. W. M. Sloane, Professor in Columbia University, published by the Century Company, New York.

1. At what hour did the engagement between American and Spanish navies at Manila take place? 2. What was the number of vessels in the Spanish fleet? C. W. T.

1. At dawn. 2. Ten.

Can you furnish me with the names of a few of the best arithmetics for teaching purposes? H. B. T.

"The New Arithmetic," published by Messrs. Ginn & Co., Boston, is one of the best.

Who has written the best life of Rembrandt? Michel.

W. S. A. C.—For lack of proper post-office address we cannot reach you by letter. We advise you to consult Professor J. W. Churchill, of Andover, Mass.

I notice a slight slip in your answer to "W. J. M." (August 12) regarding English versions of Homer. The translation of the "Odyssey" is by Butcher and Lang; the corresponding "Iliad" is by Lang, Leaf, and Myers. In further answer to the second question may I suggest Church's "Stories from Homer," which, with the "Stories from Virgil" and "Stories from the Greek Tragedians," is invaluable for children? Baldwin's "Story of the Golden Age" (with illustrations by Howard Pyle) gives a charming version of several Homeric stories. J. H. C.

You state, in answer to "T. W. B.'s" query, that Bartlett in his "Familiar Quotations" gives the name of no author of the lines,

"Count that day lost," etc.

In Hoyt's "Cyclopædia of Practical Quotations," page 3, v., there is the following:

"Think that day lost whose (low) descending sun
Views from thy hand no noble action done."

Jacob Bobart—In David Krieg's Album in British Museum. See also Staniford—"Art of Reading." A. W. R.

In your issue for August 12 I notice "W. J. M.'s" question regarding Bible stories for children. She or he will find very helpful Baldwin's "Stories of the Far East," published by the American Book Company. The whole series, of which this is one book, is useful with children. E. N. M.

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FOR THE LITTLE PEOPLE

Her Photograph

By Jean Curran

I dressed my dear dollie in red, white, and blue
(Sarah Maude is my last Christmas present),
To sit for her picture—just like me or you—
But I told the man not to put me in it too,
For I just couldn't smile and look pleasant.

But, alas that my sweet Sarah Maude should do so!
She was shockingly cross and unruly,
And would flop over this way and that, to and fro,
While her legs up and down and criss-crossways would go:
I was terribly mortified, truly!

Well, the picture he sent us was such a surprise!
My adored Sarah Maude wasn't there,
But only just me, sitting up straight and wise,
And my mamma, whenever she sees it, she cries,
"What an artist he is, I declare!"

A River That Has Locks

By Katherine Grace Hulbert

Mabel was making her first journey up the Great Lakes. She and her father and mother and brother Jack were going all the way from Buffalo, on the shores of Lake Erie, to Duluth, away at the western end of Lake Superior. There was no dust, nor changing of cars, nor having to stay quietly in one place on this trip, for the two children could wander as they pleased from one end of the great steamer to the other.

It was all delightful, but the best of all was going through the Locks at the "Soo," Mabel thought.

"What does 'Soo' mean?" Mabel asked, when she first heard about it.

"That's only a nickname, like 'Jack,'" her father answered. "The 'Soo's' real name is Sault Sainte Marie, which means the Rapids of Sainte Marie. You'll see the Rapids when we go up the Saint Mary's River."

It was just at twilight of an August day that their steamer reached the Rapids. They had spent a lovely afternoon, coming slowly up the river. The Saint Mary's winds about so, and the channel where the river is deep enough for the boats to go is so narrow, that they are obliged to make very slow time here. Mabel and Jack saw a pretty little boat hurrying ahead of them, and Jack asked why that boat could go fast when their big one was not allowed to do so.

"That small craft belongs to the United States Government, and its business is to see that other boats obey orders," Mr. Payson said. "Do you see that barge coming round the next curve? The little Government boat is running up close beside it, and probably the Government officer is going to tell the captain of the barge that he is going too fast, and he'll have to slow up."

On and on, up the beautiful winding river, they had come; past green islands that Mabel and Jack longed for a chance to play upon; and now they could see the Rapids, rushing and tumbling over the steep bed of the river, the white foam shining with the last of the sunlight upon it.

"We can't go up there, papa," Mabel exclaimed.

"We're going up the river, though," her father answered. "You must keep your eyes open now, and see what happens."

The steamer was going more slowly than ever now, and presently there was a high stone wall on either side of it, while in front was what looked like another wall, only this curved outward and was made of iron, and there was more water beyond it. But the water beyond this iron wall came almost to the top of it, very much higher than that in which the steamer lay. The Rapids were away off at one side, with a narrow strip of land between.

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"Look back, children!" exclaimed mamma. Slowly, slowly, two great iron gates were coming together behind the steamer. They were not gates of fancy openwork, such as we have in our yards, but were solid, so that when they were closed no water could get through.

"Why, we're all shut in now!" said Jack. "There's a stone wall on each side, and an iron one at each end."

"The iron ones at the ends are gates," said Mr. Payson. "Do you see how very high the water is beyond the gate in front of us? We're in the lock now, and the river beyond is twenty feet higher than it is here."

"If the gate was opened in front, the water would come pouring into the lock, wouldn't it?" asked Jack.

"Yes. But now look over the side of the boat." The two rushed to the railing.

"Oh! oh! see how the water bubbles and moves, just as though it was boiling; and—why, mamma, it's getting higher!" Mabel was all excitement.

"The water is being let in through holes in the floor of the lock," Mr. Payson explained. "After a little it will be as high here as it is up there beyond the gate." It was great fun to watch the water moving and boiling up higher and higher; and, of course, all the time the steamer was being lifted with it, until it was so high that the children looked down on the river behind them.

"And now we're twenty feet higher than the part of the river we came over, aren't we?" said Jack, with great satisfaction. "Are we as high as Lake Superior now, papa?"

"Yes. Do you see the gate in front of us opening? Now we can float through without any trouble, and before very long we shall be in Lake Superior."

"And now we know what the locks are," remarked Mabel, with a sigh of delight. "I don't believe we can possibly forget, now that we've seen it for ourselves; do you, Jack?"

"No, indeed. This is lots better than learning it in school," answered the boy.

A Monkey who is Learning

A monkey from Borneo came to live with a gentleman in Boston, who decided that the monkey could be trained to act very much as boys and girls do. He decided first that the monkey must be taught to use a spoon. His food was put into a deep cup, and at once the monkey saw a use for the spoon—but only one use. He took the food from the cup, but, alas! he put spoon and food on the table, and removed the food with his fingers! He was taught the further use of the spoon by having a hungry child placed beside him, who helped himself from the spoon. When he saw this done he soon learned to carry the food from the cup to his mouth direct by the aid of the spoon. In a short time a knife, fork, and napkin were pieces of table furniture with which Sambo was entirely familiar. He was taught to wear clothes by being put in a cold place, and, after being uncomfortable a while, was warmly clothed; he soon learned to wear clothes and enjoy them. A cap Sambo would not wear. To teach him to wear a cap, the top of his head was lightly touched with molasses. The flies troubled him so much that when the cap was put on his head he was glad of its protection.

Now Sambo can dress himself without assistance, sit at the table, and astonish everybody by the perfection of his manners. He eats just what the family eats. He sleeps in a bed at night, and lives just as a child would live in a family. His master is trying to teach him to talk.

Fire!

By Albert Lee

With a banging and clanging of bells,
And a chorus of firemen's yells,
With a sounding and bounding and pounding of hoofs,
And a bawling and calling from windows and roofs—
With a jumping and thumping of wheels,
And a binding and grinding of steels,
With a steaming and screaming of whistles and shouts,
With a swishing and swashing and spraying of spouts,
With a snorting, cavorting,
The horses exhorting,
All smoking and choking, the engine tears down
Through the dull, quiet streets—there's a fire in the town!

—*St. Nicholas.*

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John Brown, by J. E. Chamberlain
Aaron Burr, by Henry Childs Merwin
Frederick Douglass, by Charles W. Chesnutt
Thomas Paine, by Ellery Sedgwick
Nathaniel Hawthorne, by Mrs. James T. Fields

The following were issued in the Spring:

Phillips Brooks, by the Editor
David G. Farragut, by James Barnes
Robert E. Lee, by W. P. Trent
Daniel Webster, by Norman Hapgood
James Russell Lowell, by Edward Everett Hale, Jr.

Among those in preparation are:

John James Audubon, by John Burroughs
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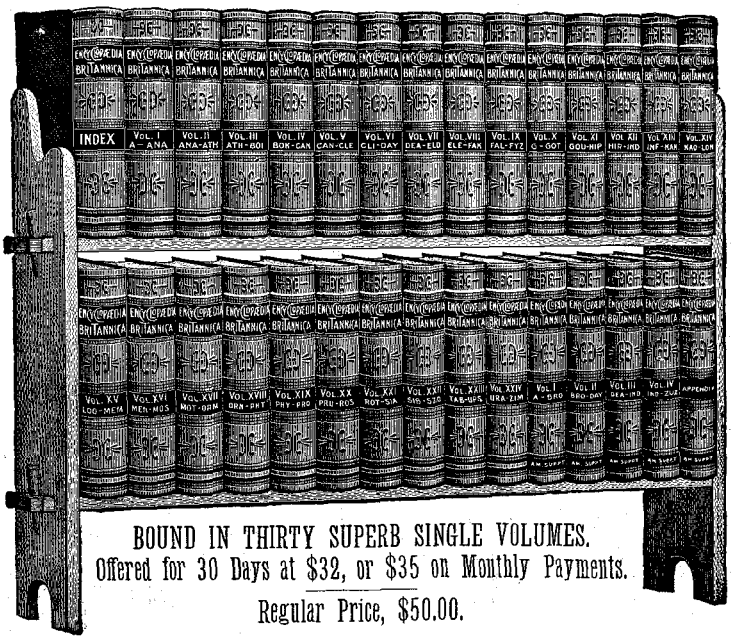

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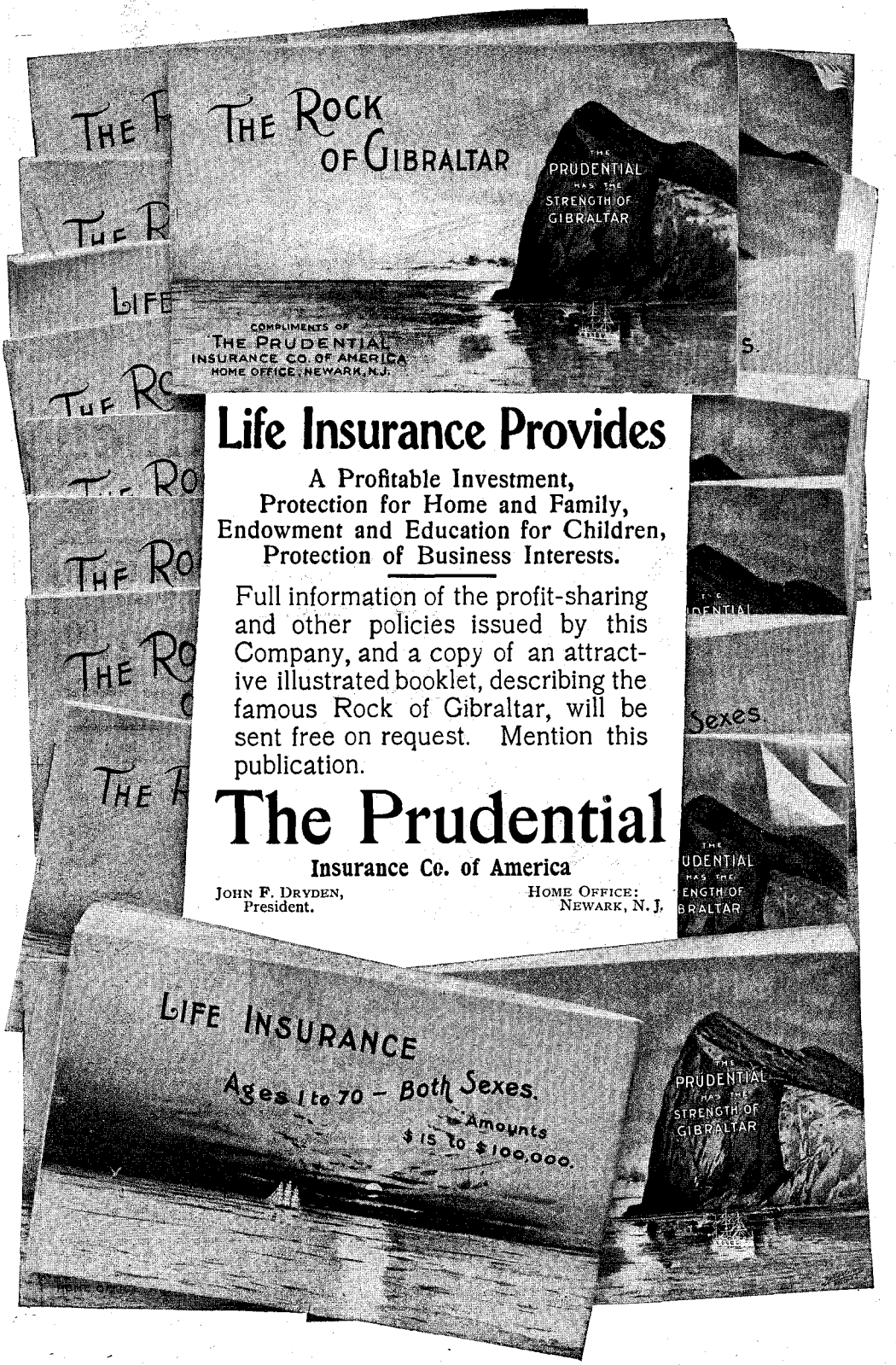
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